Sir Theagaraya College

SWEETNESS AND LIGHT

BULLETIN
Monthly

December 1952 & January 1953

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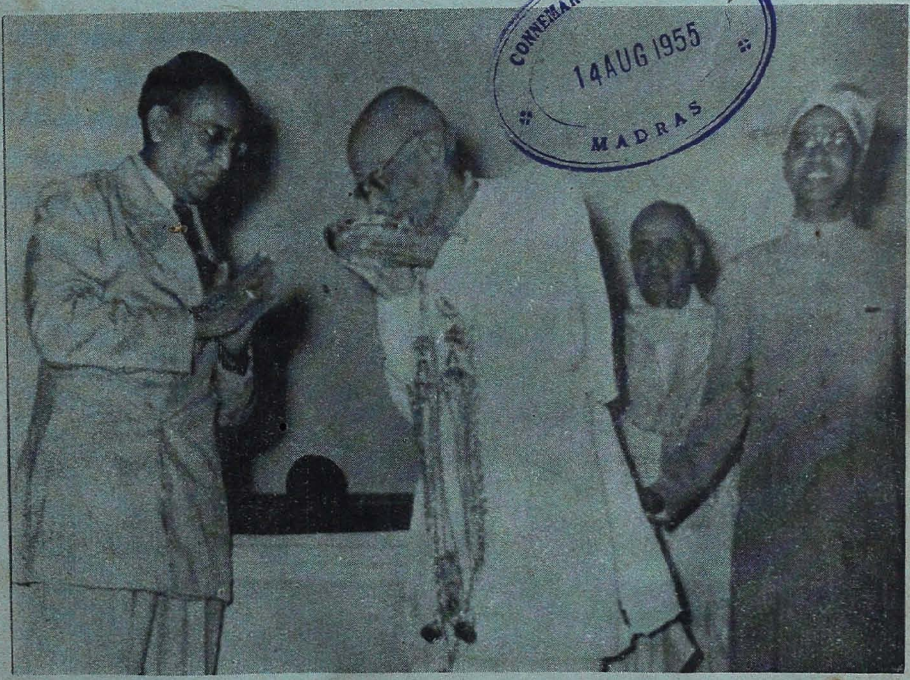

Principal Presents Cheque for Rs. 1001/- to Hon'ble Chief Minister for Rayalaseema Famine Relief.

Sir Theagaraya College

BULLETIN

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Vol. 2	DECEMBER 1952 & JANUARY 1953	Nos. 15 & 16

Good Wishes

Yet another batch of students will face the University ordeal ere long. We are confident they will be crowned with victory for they go forth armed cap-a-pie to the fray, and they will come out unscathed like most of their predecessors. Their mettle has been tried already in more than one college test. To use the language of Shakspeare we could say of each student with pardonable pride that "The fire seven times tried this" And therefore they are sure to shine like silver if not gold. Not that we make the University examination a bugbear. Actualy our students are taught to take it in their stride. But what we always insist on is hard work. Carlyle's dictum 'work is worship' is best appreciated and followed in our college. Work is done in a reverential sprit even without the expectation of a reward. Students lay to heart the cardinal lesson of life that work is its own reward Apart from work that is conscientiouly done and consequently fruitful, there is play too, lest Jack should become a dull boy It is a pity that students nowadays are *not gamesome.* So we leave no stone unturned to whip up the sprit of the boys. No doubt many of them lack stamina owing to poverty and adverse home conditions. If the college were rich, and if endowments could be forth coming for midday feeding as it happens in colleges and schools in the west, we would set right even this physical deficiency of the students. Let us pray that the day will come when students of the college will be robust not only in their health but also in their mental equipment. It would be said of this college as it was said of Eton "The battle of Waterloo was won on the playing fields of *Sir Theagaraya College*"

The college looks forward to attaining first grade status next year. It has prospered these three years under the benign care of the Vice-Chancellor and other members of the Syndicate of the Madras University. So it has to bear increasingly heavy responsibilities in the coming years. We would request particularly parents and guardians of the present and past students to come to the aid of the college and make handsome bequests and endowments towards building funds, scholarships, prizes and other educational facilities that may be provided to poor and deserving alumnii of the college.

We wish both the outgoing students and the present students in the junior class goodluck and godspeed!

ORTHOGRAPHIC ODDITIES

By

T. S. Raghava Iyer

While engaged, a few days ago, in going through some old correspondence, I happened to lay my hands on a letter written by a distinguished Graduate of a Premier Indian University. I was amused to find that it abounded in spelling mistakes and that such simple and common words like "receive", "beginning" and "business" had been mis-spelt. One would refuse to believe me if I should state that these errors had been committed by a person who had won a number of prizes and medals for proficiency in English!

The orthographical lapses of this individual bring to my mind the cases of several others who, though pre-eminent in their respective callings, betrayed a shocking ignorance of the rudimentary rules relating to conventional spelling. If a list of these bad spellers is compiled, it will include lawyers, judges, journalists, teachers and members of practically every learned profession. I quote below but a few typical cases.

One day I chanced to call at the office of a leading criminal lawyer of the Madras Bar. His clerk was typing a plaint in which "descent" had been wrongly put in for "decent". The clerk's attention was drawn to the error; but he refused to make the correction, as, in his opinion, his master was infallible and therefore, incapable of committing a spelling mistake.

It was a judge who mis-spelt "adviser" by putting 'o' for 'e' in an invitation form and the printer, who had been entrusted with the printing of the form, himself a Graduate, could with the greatest difficulty be prevailed upon to point out the error to the judge; for he would not believe that such a learned high official could ever mis-spell a common word.

The third instance is also a case of the wrong use of the vowel, and it was the Head of a Premier High School in Madras who put 'a' for 'e' after 'l' in using the word "excellent" in a conduct certificate.

The omission of 'o' after 'g' in "trigonometry" was made by a Mathematics Graduate!

Another case of omission of a letter in a common word is to be attributed to a Barrister who left out an 'f' in spelling "affluent".

In writing the word "accommodation" an Engineer was satisfied with one 'm'.

I can give many more glaring examples of wrong spelling similar to those enumerated above, but desist from doing so lest the reader should feel bored.

The typical examples cited above are, I think, sufficient to establish the fact that orthographical violations in expressing oneself in the English language are very common with almost every one.

What is then the root cause for this universal defect? Why should persons with very high academical qualifications commit such simple spelling mistakes? Practical experience shows that spelling is one of the most difficult branches of language study and that absolutely correct spelling is anything but a general accomplishment even among those who have spent a good part of their lives in acquiring proficiency in the English language.

Let us now carefully examine the causes which are responsible for bad spelling in the English language and see whether ways and means could be devised for remedying this defect.

No language in this world is so arbitrary in its usage as the English language and the main

difficulty in spelling springs from the discrepancy in the spelling and pronunciation of words. But bad spelling may also be due to faulty teaching methods as shown below:

Spelling is essentially a matter for the eye and there should be observation as well as repetition. But in the teaching of spelling, the ear and the tongue are usually appealed to rather than the eye.

The number of syllables is generally the basis for the grouping of words and pupils are usually made to get by rote isolated and disconnected words instead of words chosen from lessons already done or to be done. There is no intelligent classification of words through contrast and comparison and incidental aids to the teaching of spelling are often lamentably lacking.

Tests by dictation too often precede transcription. Very often the teaching of spelling is mechanical and no attempt is made to explain clearly the meanings of words set for spelling.

Attempting to teach the spelling of a word by distracting the attention of the class from an interesting description or an important experiment and the failure to make a good use of the composition exercises as a means for detecting the special weakness of each pupil in the correct spelling of words are also among the chief causes that are responsib'e for the highly unsatisfactory state of affairs in the art of the correct spelling of words.

Though the teaching of correct spelling is beset with innumerable difficulties, one is likely to meet with considerable success in this direction by observing the following general principles, modified, wherever, necessary, to suit the standard and age of the pupils concerned.

Word impressions are fixed through the combined effect of the eye, the ear and the voice and this effect is best achieved through constant practice in reading select passages from standard works.

Words selected from the school reading books and grouped in a variety of ways so as to arouse the intelligent interest of the pupils may be given as home work. Let us now take, for example, the words "Full", "Often" and "Laugh"

"Full" may be compared with "Bull" and "Pull" and contrasted with "Dull", "Hull" "Lull" etc. Similarly "Often" may be compared with "Soften", "Fasten" and "Moisten" and contrasted with "Molten" and "Hearten".

"Laugh" may be compared with "Cough", "Rough" and "Enough" and contrasted with "Dough", "Bough" and "Though". But care should be taken to include in the list only such of those words the meanings of which have been fully explained.

Regular transcription of familiar subject matter taken from the text books of the pupils will ensure correct spelling through the eye which is one of the most natural ways of teaching spelling.

Dictation also is an indirect method of teaching spelling; but it should be preceded by some kind of preparation and the subject matter should be suitable to the capacities of the children tested.

Composition affords a good test for spelling. Word-Building also is a good exercise for spelling and it is best done by a course of progressive lessons leading up from the formation of simple sounds to the composition of words by means of affixes and suffixes. As a purely phonic method of spelling English words cannot be used, it is not possible to separate the spelling of anomalous words entirely from word-building. It is, therefore, suggested that after dealing with a group of words connected by a common spelling of the same sound, the teaching may embrace the spelling of a few exceptional words of common use like "Son" and "Sun", "Die" and "Dye", "No" and "Know" which convey the same sound by a different combination of letters.

Errors in spelling may also be avoided by the framing, by the pupils themselves, of the rules of spelling through plenty of examples. This method is not without its drawbacks, as it would necessitate the introduction of a number of strange words not occurring in the prescribed text books. But considering the advantages that are likely to be derived, this experiment is worth a fair trial.

It is not possible to perfect at once, through a few set rules and suggestions, a long-standing and universal defect, but educational institutions which include the teaching of the English language in their curricula of studies cannot, on this account, afford to neglect this very important branch of school education. They should therefore take the right measures to check effectively their puplis from indulging in orthographical oddities.

AT HOME AND ABROAD

By

T. D.

President Rajendra Prasad inaugurated the Indian Academy of Dance, Drama and Music on the 28th January, 1953. This is the first of three National Academies envisaged by the Central Government, the other two being an Academy of letters and an Academy of Arts.

History tells us that deliverance from political bondage or a resounding national victory opens up the flood-gates of creative energy. Tho magnificent victory of the Greeks over the Persians in the fifth century B,C. produced Periclean Athens. The spacious days of Elizabethan England were the outcome of her mighty victory over the Spanish Armada. At the turn of this century Japan won laurels in her fight against formidable Russia and became overnight a firsr-rate world power. India has emerged at long last from the thraldom of ages, Under an alien imperialism, self-repression was the order of the day; in a national and free atmosphere, self-expression has become the be-all and end-all of her activities. Our ageless culture and timeless arts, long suppressed, have fouud their voice and utterance once again. A renaissance spirit is pulsating in all departments of national endeavour.

We have a great heritage in literature, music and dance. The Academy has been started to enrich and enhance that heritage. It has been ushered into existence with the full support of our National Government. The surest way to stifle art is to bring it under bureaucratic control. We are relieved to note President Prasad's wise observation in his inaugural speech: "If there can be anything ugly, it is a work of art made to order". This means that our Government would pay the piper and not call the tune, For in the ultimate analysis art is an individual creation. The individual is no doubt influenced by his surroundings, but unless there is something unique in him, he cannot produce a great work of art.

* * *

'Queen among cities, a withered beldame now, Brooding on ancient fame'

So wrote Rudyard Kipling about Madras. The inaccuracy of this appraisal would be apparent to any delegate who attended the Sixth International Conference of Social Work held at Madras in December 52. It is no wonder that she was selected for his high honour for she has been the venue of several conferences connected with the different branches of knowledge. Further, she is the abode of various social organisations, viz., the Ramakrishna Mission, the servants of India Society, the Avvai Home, the guild of service, the Asokh Vihar and College Sociail Service Leagues. It was a tribute to the useful work done by Madras in social work that she was selected as the venue of the first international conference held in the East. More than 2000 delegates and visitors, hailing from different parts of the world, attended the conference. Madras was a miniature world during those memorable days when the conference was on. She lived up to her reputation for courtesy, hospitality, intelligence and international spirit of understanding. No, Madras is no withered beldame.

Central theme of the Sixth International Conference was "Role of Social service in raising the standard of living". The tragedy of modern civilisation is that there is poverty in the midst of plenty. Not with standing the spectacular triumphs of science, the world faces the dire challenge of poverty, ignorance, disease and squalor. The world has become a neighbourhood but not yet a brotherhood. Fortunately, however, there is an increasing

tempo of social awareness to face and mitigate the sufferings caused by sinister forces. International conferences serve to bring into unique focus the knowledge and skill of leaders in social work of all parts of the world. Our progress depends upon such a mobilisation of the mental and moral resources of social workers.

* * *

Prime Minister Jawaharlal Nehru opened the Rare Earths Factory at Alwaye in Tarvancore-Cochin State on the 24th December, 1952. Monazite or Mineral Sand which is necessary for atomic research is available in large quantities off the Travancore-Cochin coast. Till 1948 it had been exported to foreign countries for processing. The quantity available will meet not only our industrial requirements but also a third of the world's needs of rare earth products. In pursuance of the recommendations of the Atomic Energy Commission it has been decided to process the sand in our country itself and utilise it for our industrial and scientific purposes. The Rare Earths Factory has accordingly been set up as a joint venture of the Govt. of India and the Travancore-Cochin State.

In consonance with our hoary traditions we would harness this great gift of Nature for beneficent and peaceful ends. The Rare Earths Factory is one more bright feather in the cap of Republican India.

* * *

The Moral Re-armament Movement was initiated by Dr. Frank Buchman. Starting among the workers of East London, it has now become a world force. The First Asian Conference was held at Colombo during the last week of October '52. Over 500 delegates representing 30 countries attended it. It is one of the many movements working for the establishment of a new social order. It stands for a new moral approach to our social, industrial, national and international problems, which are at present vitiated by power politics. A moral, and not material, rearmament of the human race is a sine qua non of world peace and progress. A world saturated by moral values can snap its fingers at the atom bomb and laugh the hideous spectre of war away. May the Movement grow from strength to strength!

The ideals of the Movement are very heartening and expressed in a telling and terse manner. Here are few quotations. The M.R A. gives faith to faithless. It is not only a solution but also a salvation. In is for everyone everywhere. Labour strikes should be ended on the basis of *what* is right and not *who* is right. Marxists say: workers of the world, unite! But M. R. A. says: workers, unite the world.

* * *

Everest, the highest peak in the world, was discovered a hundred years ago. It is 29002 ft. high. For the past 30 years, ten attempts have been made—eight by the British and two by the Swiss—to climb this peak. The last lap of the expedition has always proved for bidding. 2000 ft. below at the rate of 80 miles per hour. These fierce gales coupled with the arctic cold prevailing there cut like a razor into the flesh and scare expenditions away. The latest attack was led by the Swiss in November-December '52. The siege had lasted for three weeks and the peak remained as unconquerable as ever.

The heroic story of Man's attempt to climb the Everest eloquently proclaims that the age of adventure is certainly not gone. The zeal for knowledge and the zest for advnenture are as keen as ever. Man will continue to scale the heights and plumb the depths, soar into the skies and peer into the stars. Only thus can he qualify himself for the proud title of "the paragon of animals and the flower of creation".

* * *

Every year 'Krishi Pandit' certificates are awarded by the Indian Council of Agricultural Research to those farmers who have made an outstanding contribution to the cause of Indian agriculture. Certificates have been granted this year to six winners. We congratulate the Govt. on this innovation.

We have always been maintaining through the columns of this Bulletin that appreciation by the Govt. would act as a very good stimulas to creative and productive work. In the first flush of republican zeal, the Govt. had abolished all titles and awards. We are happy to find that they are now reacting correctly towards the basic human urges. Gallantry in the military field, eminence in the musical world and efficiency in the economic sector are receiving the due need of praise from the Govt.

* * *

The *Asian Socialist Conference* which met at Rangoon in January '53 took a momentous step in setting up an Anti-Colonial Bureau which will establish and maintain closest touch *with all genuine libaration movements in* Africa and Asia.

In the wake of the geographical discoveries made on the eve of the modern period, several European Countries, such as Spain, Portugal, Holland, England and France set themselves up as imperial powers in America, Asia and Africa. Under the impact of the Time-Spirit, their colonical possessions have been almost liqudated. But they have not yet completely shed their imperial outlook. Portugal, France and to a certain extent, England are still sticking like leeches to some of their colonial possessions in Africa and Asia. Inperialism has been one of the fruitful causes of war. Liberation movements are at work in Indo-China, Gova, North and East Africa to ripe off the last vestigel of foreign rule. The Asiam Socialist Conference has done well in focussing world attention on, and in evoking global sympathy with, such libration movements. This step has been taken not a day too soon.

* * *

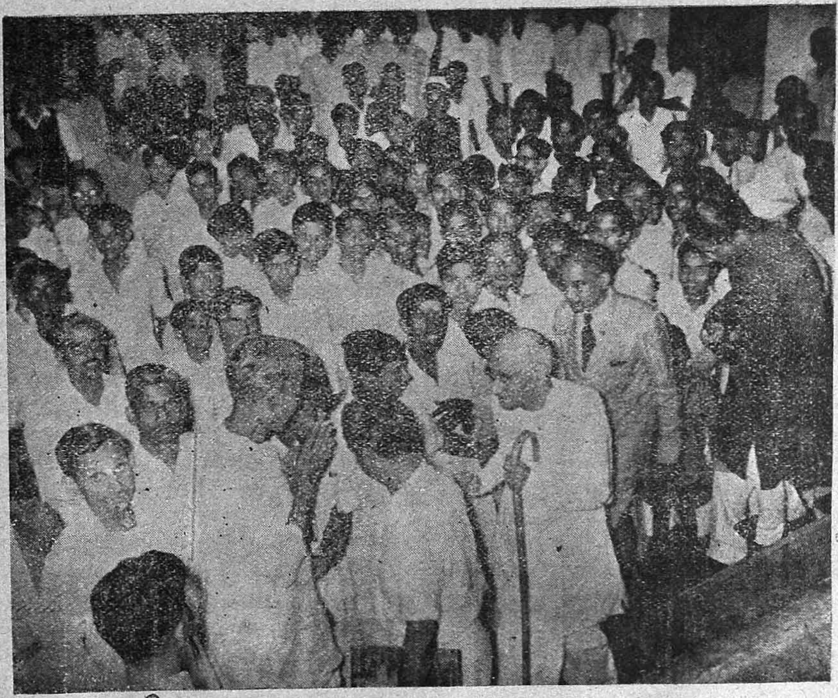
In November 52, the 2500 year old relies of Sariputta and Mahamoggallana, the two chief disciples of Buddha, were enshrined in a new temple at Sanchi. The Prime Minister of India and representatives of several Asian countries witnessed the ceremony. These relies were discovered in 1850 by General Cunningham who was the Government of India's Archaeological Commissioner. They were sent to London where they were kept in the Victoria and Albert Museum. In response to a request from India, the British Government had agreed to return them to the country of their origin. In 1947 Lord Pethiok Lawrence, Secretary of State for India, formally tranferred them to the Indian representatives at a special ceremony, In November 1952 they were enshrined in a new Vihara built by the Maha Bodhi Society of India.

There are other valuable things both literary and artistic, whose return to our country we would joyously welcome. Need we specify them !

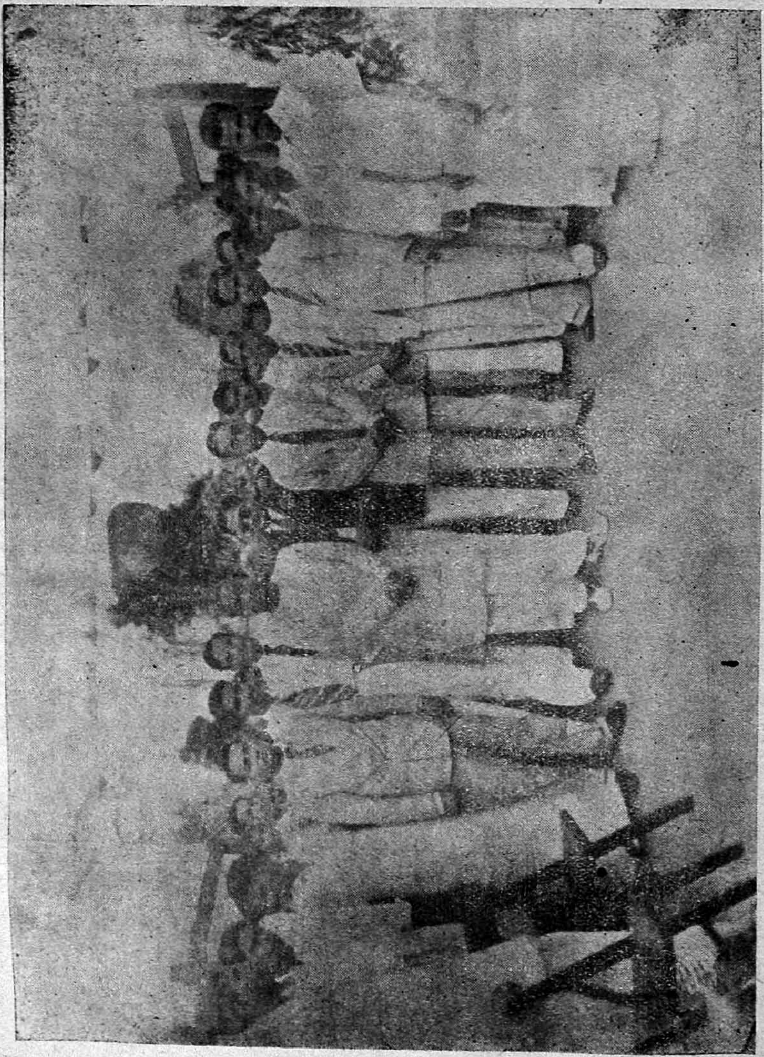
* * *

Thanks to the initiative of His Holiness Sri Sankaracharya of Kanchi Kamakoti Peetam, annual conferences are now being held to celebrate the Tiruppavai—Tiruvemba Day. These are the great classics of Vaishnavism and Saivism. The joint commemoration of these two classics warms the cockles of our hearts. For not long ago, Vaishnavites and Saivites carried on acrimonious contraversies over the merits of their respective faiths. Why, even in the Vaishnavite field, the *Vadagalais* and the *Thengalais* quarrelled. And disputes among Hindus, Buddhists and Jains were not uncommon. All this is distressing when we recollect that our country welcomed to her hospitable shores the Syrian Christians and the Parsees who had left their hearts and homes in seareh of religious freedom. But this is not to say that our land was deluged by rivers of blood. There were only religious feuds, and not fights, and they were confined to a microscopic section of the population and Hindu-Muslim struggles had their roots in politics. As against isolated exhibitions of frenzy, we have superb and crowning examples of religious toleration. At a time when the Bahmini Sultans and the Vijayanagar Kings were engaged in a deadly duel for supremacy in the Deccan, the latter respected Muslim sentiments by placing a copy of Koran before their throne when the Muslims rendered obcisance to them. Down in the South, on the Tiruppurankundram Hills, five miles away from the historic eity of Madura, there are two

shrines, one dedicated to Lord Subramanyam and the other to a Muslim Saint by name Sikandar. Viewed in this context, we have nothing but reverential admiration for the imaginative and wise step taken by H. H. Sri Sankaracharya to eliminate all traces of disharmony and discord from the fold of Hindu religion. Verily toleration is the supreme virtue and crowning attribute in religion no less than in polities. How true are the Biblical words: In my father's house there are many mansions.



Hon'ble Sri C. Rajagopalachari, Chief Minister, visits College



Mayor T. Chengalvarayan, Opens Adult Education Centre at Swatantrapuram

THE THREE CASKETS

(MERCHANT OF VENICE)

By

M. K. S.

Next in importance to ***The Bond Story*** in ***The Merchant of Venice*** is the story of ***The Three Caskets***. Shakespeare had evidently borrowed it from the Italian novel ***Gesta Romanorum***, which was available to him in translation. The story of The Three Caskets or The Three Vessels is one of the stories in the *Gesta Romanorum*, which is actually a collection of stories. It is said that the Italian author who compiled these stories had based them on oriental apologues, monkish legends, and other classical stories. For the story of ***The Three Caskets*** is only an illustration of the institution of marriage that was established in ancient India called *Swayamvara*. According to this the girl or young man chose her own husband or wife. Sometimes a test was conducted, and success in that test ensured marriage. For example we read of Sri Ramachandra in the ***Ramayana*** winning his bride Sita by bending a mighty bow, which none else could lift. Sometimes the bride on her part had to make the choice amongst hundreds of suitors. In fact in the original story, as published in the *Gesta Romanorum*, the bride that had to choose one of three vessels before marrying the Emperor's son.

The story simply told is this. The Emperor of Rome decided to marry his son to the daughter of a King to establish peace and goodwill in this country. And therefore he entered into a compact with the King confirming his decision. The King fitted a ship and with suitable dowry sent his daughter voyaging to Rome. On the way she met with many adventures. She survived them all and atlast reached Rome. Here the Emperor subjected her to a test before celebrating the marriage. She was asked to choose one of three vessels. The first was made of pure gold and set with precious stones outside. It bore an inscription outside "whoso chooseth me shall find that he deserveth". Inside the vessel were deadmen's bones. The second vessel was made of fine silver and the inscription ran thus: "Whoso chooseth me shall find that his nature deserveth". It was filled with earth and worms. The third vessel was made of lead and contained precious stones. The inscription read: "Whoso chooseth me shall find that God hath disposed to him".

The Emperor informed the King's daughter that if she chose the right Casket, she would marry his son. She was really in a difficulty. Nevertheless she prayed fervently to God to guide her in the choice. Her eyes were opened to the right vessel. She rejected the gold for she suspected its contents. She avoided the silver saying that it would only give satisfaction to the flesh. She was attracted to the lead, because she could trust in God. Opening the leaden vessel, she found it full of pure gold and precious stones. And she was married to the Emperor's son.

Shakespeare has undoubtedly used this story from the ***Gesta Romanorum*** as his base. The Three vessels with their respective inscriptions alone bear this out. Shakespeare has introduced his own modifications or he may have copied these from others. Whatever it be, the following changes are to be noted. The vessels are replaced, perhaps more appropriately, by caskets. Their inscriptions vary to some extent. Likewise the contents. Secondly the heroine Portia in Shakespeare is not put on trial. And very rightly too only Bassanio's

worth is tested. While preserving the oriental atmosphere, Shakespeare has made his story as dramatic and vivid as possible. The story of the Princess Portia, whose hand in marriage could be obtained only by the choice of the right casket, as devised by her inspired father, is more thrilling and spectacular than even the story of Jason, the argonaut, who won the golden fleece and the beautiful Princess Medea into the bargain. The scenes in which the various suitors proceed to make choice of what they presume to be the right casket light up their respective personalities. The pomp and pageantry of an Eastern Potentate are flashed before our mind's eye by the participation of the vain' glorious Prince of Morocco in the lottery. His sabre-rattling is as interesting as his poetical effusions. At one time he boasts:

"By this scimitar,—
That slew the Sophy, and a Persian prince
That won three fields of Sultan Soyman,—
I would outstare the sternest eyes that look
Outbrave the heart most daring on the earth".

At another time he grows lyrical:

"From the four corners of the earth they come
To kiss this shrine, this mortal breathing saint
The Hyrcanian deserts and the vasty wilds
Of wide Arabia are as thoroughfares now
For princes to come view fair Portia:"

Despite his shortcomings, we do not dislike Morocco. On the other hand we have not the least sympathy for the Prince of Arragon, who is a highbrow and a cynic. His lordly contempt for the common multitude is not born of the grandeur of true aristocracy. His disquisition on merit is dry as a text-book. The Prince of Arragon does sound very hollow. He is deservingly punished by finding a fool's head in the silver casket he clooses, and Portia's withering comment is his rightful desert:

"Thus hath the candle singed the moth"

Bassanio appears to some extent artificial and verbose when he talks at length about the deceitfulness of appearances. Perhaps he is airing his Renaissance rhetoric. But he warms up in the course of the test, and his love impresses us as genuine. In his description of Portia's portrait, which he discovers in the lead Casket, he strikes the true poet's vein:

"Here in her hairs
The painter plays the spider, and hath woven
A golden mesh t'entrap the hearts of men
Faster than gnats in cobwebs".

Above all the realization of love humbles and ennobles him at the same time:

"When I did first impart my love to you
I freely told you all the wealth I had
Ran in my veins".

Bassanio, the fortune-hunter, is dead to us for all time.

Portia's sweetness, simplicity and strength. stand out in bold relief in the Casket Scenes. Astonishingly enough this beautiful Princess, who has an old head on her young shoulders does not break down under the ordeal of the lottery. Her wit and gaiety and gignity sustain her throughout, though she has to facea pompous asses like Morocco and insufferable fools like Arragon besides an endless stream of suitors of all nationalities, deserving and undeserving. With all her wealth and influence and her unequalled accomplishments, her true womanly nature is bared, when she says.

"The full sum of me
Is sum of nothing; which to term in gross
Is an unlesson'd gul, unschool'd, unpractis'd
Happy in this, she is not yet so old
But she may learn; happier then in this
She is not bred so dull but she can learn
Happiest of all in that her gentle spirit
Commits itself to yours to be directed".

To sum up, the story of the Caskets in Shakespeare has one glaring defect, namely, the conditions attaching to their choice. Some of the conditions are fantastic and laughable. The condition that says a failed suitor should never think of marriage again is certainly not worth considering or even observing especially after the lottery. On the whole Shakespeare has dramatised the story of the Caskets in his brilliant inimitable way.

Sir Theagaraya College, Bulletin

THIRD THOUGHTS--AN APPRECIATION

By

M. Sreeramulu, M.A., L.T.

E. V. Lucas, an eminent man of letters of modern times, has written essays on a wide range of subjects. His sole intention as a writer is to please his readers and so he writes in a very humorous vein. However, there is a deeper significance even in some of his light and sprightly essays. For instance, in 'Third Thoughts' he describes his friend's reactions after he has made a successful business deal. Lucas, of course, deals with this subject most humorously but at the same time touches upon a common human weakness. Man is full of generous impulses at first but after thoughts only act as a brake on the fine feelings flowing within him.

The author's friend buys a potential Turner in an old curiosity shop in a Cathedral City for ten shillings. Contrary to his usual run of luck, he sells the picture to an art collector for fifty pounds and thus makes a handsome profit. He has a generous impulse at first and decides to share his profit equally with the picture-dealer. So he writes a little note and encloses a cheque for half of the proceeds. Having no stamps and the hour being late, he does not post the letter and goes to bed. At an early hour in the morning he feels wide awake and begins to review his life. After recollecting his failures in life, he passes on to his recent financial coup. He feels there is no justification for being generous and unselfish The picture-dealer did not know his business and so he should not place a premium on his ineptitude by sharing his profit equally with him. So he concludes that a present of ten pounds would be quite sufficient.

Sleep still refusing to oblige him, he reads a short story and thinks once again about the picture-dealer. He feels that if the picture-dealer receives a present of ten pounds from him, he will get into the habit of expecting such letters every day, will be disappointed and become embittered and miserable. Further, a present of ten pounds would put the dealer above himself. So he concluds that five pounds would meet the case.

The next morning he thinks about the dealer again. He does not wish to set himself up against the Goddess of Business by giving away a large part of the profit he has made in his first successful financial undertaking. He realises that business magnates are successful because they do not do foolish and impulsive things. Further. to succeed as a fine-art-speculator, he must control his feelings without giving way to impulsiveness. So he arrives at the conclusion that a small present of one pound would be quite sufficient. It will be nothing to him but quite a gift to the picture-dealer. So he writes a little note and encloses a cheque for a pound.

When he reaches his club for lunch, he has the letter in his pocket. That afternoon he loses so much money at Bridge that he is glad that he has not posted the letter. So he tears the envelope and contents and justifies his action to his conscience with the thought that no personal relationship exists between dealer and customer. After a customer has paid the price demanded by a dealer, the incident is closed and the customer need not think of the dealer again.

Thus the essay describes the thoughts that come to the author's friend after he has made a successful business transaction. But the author's friend may be taken for any man because his thoughts are common to all mankind. Deep down in every one of us there is desire to make money, to succeed in our ventures and to enjoy life. We have, no doubt, very generous impulses at first. A sense of fair play bids us be just in our dealings with our fellow-men. Bnt these first thoughts are assailed by our greed for money and we fall helpless victims to our own cupidity. Still we wish to justify our action at least to our own conscience. In other words, having failed to be fair and just we bargain with our souls. We find some specious argument or other to cover up our greed. Lucas places before us this picture of ourselves.

Gandhi's Struggles and Achievements In South Africa

By

K. S. Narasimhan, M.A.

When Gandhi sailed for South Africa in 1893 for the first time, his object was only to assist in a law-suit and perhaps also to start his career as a lawyer But soon after his arrival there he found that a much greater task was in store for him and that his struggle was not going to be by any means easy.

Large numbers of Indian labourers and merchants had emigrated to South Africa. They were very badly treated by the whitmen because of racial prejudice. During his very first journey through the country, Gandhi had a taste of the oppressions that the Indians suffered at the hands of the white population. He was travelling by train in a first class compartment from Durban to Charlestown. When the train reached Maritzburg, the railway officials asked him to transfer to a third class compartment. Gandhi protested that he held a first class ticket and refused to vacate. He was therefore pushed out along with his luggage. All night long he sat in the waiting room shivering in the cold and brooding. There was a bitter conflict in his mind whether to take this as a personal insult and seek redress or to treat it as a major issue affecting his countrymen as a whole. The young lawyer began to feel that he was face to face with the dread demon of racial discrimination and that it was his duty to combat it. Reflecting on this incident at the railway station years later, he observed that it was "the most creative experience" in his life. It was the birth of the germ of social protest in Gandhi.

Again when he was travelling by a coach from Charestown to Johannesburg, he was asked to vacate his seat and squat on the footboard. As Gandhi refused, the "leader" of the coach who was a white man, came down upon him and belaboured him, till he was rescued by the other passengers. This gave him another proof of the existence of colour prejudice in the country.

His stay in Pretoria was a most valuable experience in his life. Here it was that he got opportunities of learning public work and gained a true knowledge of legal practice. Above all it was here that his religious spirit "became a living force". He began to hate the competitiveness of lawyers and realized that "the true function of a lawyer was to unite parties riven asunder". Likewise he began to dislike the competitiveness of religion.

The case for which Gandhi came to South Africa having been concluded, he proposed to leave for India. But he came to know of a Bill in the House of Legislature which sought to deprive the Indians of their right to elect members of the Natal Legislative Assembly. He therefore continued his stay there to launch a compaign against this Bill and fight for the "self-respect" of the Indians. "Thus" said Gandhi, "God laid the foundations of my life in South Atrica and sowed the seed of the fight for national self-respect". But, in spite of the opposition, the disfranchising Bill was passed. This led Gandhi to organise the Natal Indian Congress in order to make a sustained further agitation.

About the middle of 1896 Gandhi returned to India. He proposed to stay there for some time and then return to South Africa along with his family, to settle there permanently. But sooner than expected, he was recalled to Natal in order to guide the agitation of the Indians. He set sail with his family. Gandhi was now accused of two acts by the whites. One was that, while in India, he had indulged

in unmerited condemnation of the Natal whites, and the other was that he attempted to flood Natal and the Transvaal with coloured people. There was therefore a fierce opposition when he attempted to land at Natal. Gandhi was innocent and he was not guilty of any of the charges levelled against him. But as it was, his life and the lives of other coloured people who came with him were in danger, But even in that very grave situation he said "I have no anger against them, I am only sorry for their ignorance and their narrowness". He stood firmly by his principle of non-violence. He was rescued by the Police Superintendent. Gandhi refused to prosecute the assailants, though he was given an opportunity to do so by the Secretary of State for the Colonies. Gandhi said "I am sure that, when the truth becomes known, they will be sorry for their conduct". His aim was only to improve his countrymen's lot and that by peaceful means.

It was during this stay that Gandhi also learned the beauty of simple life and self-help. He washed his own clothes and even cut his hair himself. When the white barber refused to cut his hair, he did not get angry. Gandhi said, "we do not allow our barbers to serve our untouchable brethren. I got the reward of this in South Africa, not once, but many times, and the conviction that it was the punishment for our own sins saved me from becoming angry".

Gandhi returned to India and after a stay there, again returned to South Africa for the third time. In the Transvaal he found that the Asiatic Department was highly corrup and autocratic. He resolved to stamp out this evil. As a result of his efforts two corrupt officers were dismissed. But though they were bad, he had nothing against them personally. When they approached him in their straits, he willingly helped them. He looked upon man and his deed as two distinct things. He followed the precept 'hate the sin and not the sinner'. This was for him an essential attribute of 'ahimsa' and this 'ahimsa' was the basis of his search for truth.

During this stay at South Africa, Gandhi had an opportunity to read Ruskin's "Unto This Last". This book profoundly influenced him. The ideals taught therein are that the good of the individual is contained in the good of all, that a lawyer's work has the same value as the barber's, that a life of labour is the life worth living. These ideals brought about an instantaneous transformation in Gandhi's life. With the aim of translating these ideals into practice, he founded the Phoenix Settlement in 1904 and later the Tolstoy Farm. These two settlements founded in South Africa were experiments in simple and useful living, which principle he so dearly loved and practised throughout his life.

On the conclusion of the Satyagraha struggle in South Africa in 1914, Gandhi returned home. His life in South Africa may be said to be an attempt to master and remake himself. In other words, South Africa may be called Gandhi's training ground, politically, socially and even spiritually.

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MR. PICKWICK--A CHARACTER STUDY

By

K. S. Narasimhan, M A.

The main interest of the novel "Pickwick Papers" centres round Mr. Pickwick and his very amusing experiences. He founded a club and named it after himself as "The Pickwick Club". He was the permanent Chairman of the Club and it was supposed to work for 'the advancement of knowledge and the spread of science'. Though the object of the club is high sounding it really proved to be a comical association, for the members argued and quarrelled about the most unimportant matters. Under the leadership of Mr. Pickwick a team of members travel round England to study men and manners. During this travel Mr. Pickwick besides his companions, faces a series of difficult and awkward situations. It is in his behaviour in such situations that we see the character of Mr. Pickwick fully.

Dickens's marvellous power as an artist lay in his rich humour. This is evident not only in the situations he creates but also in his characters. The very figure of Mr. Pickwick, stout of body and old wearing gaiters and spectacles, amuses us and irresistibly provokes us to laughter. Besides, he is a very goodnatured gentleman, utterly unsuspicious by nature, and ready to help everybody. He gets into situations to manage which a better understanding of human nature is required. He is unequal to these situations and the result is that he is made a fool of in every such experience. For instance, Jingle the villain is too much for Mr. Pickwick, and he draws the innocent old gentleman into a series of ridiculous experiences. Though we know that the embarrassments of Mr. Pickwick are the result of his own good nature we cannot resist laughing at him.

Though humour by itself is a perception of what is unbalanced in a person or sitution, it is likely to become distorted caricature in the hands of a lesser artist. It is not so with Dickens. This is because of his exquisite faculty of perceiving men and manners. This gives a realistic touch to his characters. Though we laugh at Mr. Pickwick continuously, we do not feel that there is anything unreal about him. In every situation he behaves just as anyone else possessing his nature would behave. While at Ipswich Mr. Pickwick gets into a lady's private chamber late at night, wrongly taking it as his own. When this is detected by the lady she grows furious and drives him out. We find him carrying his shoes and gaiters in his hand, and his coat and waist coat over his arm, and leaving the room nervously apologising to the lady. Though we loudly laugh at this embarrassment of Mr. Pickwick, we are convinced that he behaves just as any one else of his nature would behave in that situation. Thus Mr. Pickwick becomes a real, lifelike person.

But we should not then imagine that Dickens merely copied what he found around him. He was a creative genius too. He could light up his characters with new touches and strokes of character. This is admirably illustrated in the character of Mr. Pickwick. Dickens achieves this effect by a lively caricature without exaggeration and a poetic fancy. While this lends a novelty to the character it also increases the laughable effect.

What is more vital and interesting in the character of Mr. Pickwick is the combination of comedy and tenderness, that is, humour and pathos. This is another remarkable achievement of Dickens as an artist. While we laugh at Mr. Pickwick in his awkward experiences, we pity him too. We begin by laughing at him. But as we get more and more acquainted

with him and find that it is his excessive goodnature that brings about all his embarrassments, we begin to feel for him. Thus without ceasing to be amusing, he becomes an object of our sympathy and affection. Mr. Pickwick was made to believe that Jingle was going to elope with a lady from the boarding school at Bury St. Edmunds. He was thus put on a false track. In his extreme goodnature he assumed the responsibility of preventing the elopement. The result was that this "immortal gentleman" found himself alighting at full length down the wall of the boarding school in the dark night and drenched by the furious rain, all for no purpose. Though we are amused at this incident we cannot help sympathising with the victim of the dupe. Dickens can point out the ludicrous in man without hating him.

While we find that Mr. Pickwick is real and life-like, we see no movement or growth in him. We see the same goodnature prevailing throughout. We also see that he does not change a little for all his experiences. This reflects one distinct quality of Dickens's method of characterisation. His method was to catch certain significant traits in a character and touch upon them repeatedly. Thus the portrait became not only life-like but also well defined. This is true of Mr. Pickwick also. Though there is no deep inner life in him, he is real and individualistic.

ANSWERS TO QUIZ

By

S. Viswanathan, II Class, I Group

A. *Answers.*

1. Cythera.
2. Descartes.
3. Cervantes.
4. Charles Lamb and William Hazlitt.
5. Sir Humphry Davy.
6. Alexander Dumas.
7. Nester.
8. Rasselas.
9. Athens.
10. 1897.
11. Coleridge.
12. Dante.
13. Rousseau.
14. H. W. Fowler.
15. John Napier.

B. *Answers.*

1. Chimborazo.
2. London.
3. (*a*) Hungary and (*b*) Switzerland.
4. Cherapunji.
5. Hrs. 2. Mts. 3. Secs. 48 p.m.
6. 3,670 miles and 3,400 miles.
7. (*a*) 1854. (*b*) Film Industry.
8. January is the hottest month and July the coldest month in Australia.
9. Cuba.
10. Vienna; Batavia; Sofia; Warsaw; Madrid; Dar-essalaam and the Hague.

C. *Answers.*

1. Lavy Pinto.
2. Weekes, Worrell and Walcott.
3. Sir Donald Bradman.
4. Mohammed Hanif.
5. Satoh.
6. K. D. Singh or Babu.
7. Dhayan Chand.
8. Larwood.
9. (*a*) Hazare. (*b*) Merchant. (*c*) Manjrekar.
10. George Headley.

The Chocolate Bus--Lynd's Criticism of Modern Civilization

By

T. K. Sudhindran, B.A. (Hons.)

During the eighteenth and the nineteenth centuries the art of the essay was so popular. It has ceased to be paying for the modern publisher, so that it has fallen upon "neglectful days". Born in 1879 Lynd is one of the few exceptions to this. The Modern Age is not an age of leisure. Inspite of the fact that Lynd's is a very busy life as the literary editor of a widely circulated English daily he gives the impressions as though he has infinite leisure. He is tolerant but he detests hypocrisy. He has an unerring taste and he is stable in his criticism of morals and art. He has a sanity and humour that is born out of love for humanity. In his treatment of casual subject matter he reaches a profoundity that is not perhaps quite apparent.

Travel by bus gives Lynd a taste of modern civilization. The buses that scuttle along after one another in a tiresome monotony of chocolate brown colour have no individuality about them. The mere sight of these symbols of man's progress makes him weary.

Apart from their unattractive appearance, they are overcrowded with people. To find a place inside their 'malodorons maws' means a struggle to which Lynd finds himself unequal. He finds himself left outside and vows a life-long abstinence from bus-riding. However "there is one thing he cannot resist. That is temptation". As soon as he sees a bus drawing up with some vacant space inside he reaches out for it as a dipsomanias for a bottle of alchoholic drink. The next moment he finds himself inside the Black Hole of the vehicle, like a prisoner. He is rocked along the streets in an unnatural attitude. He cannot endure the vibrations. It is as though all his bones are being rattled. But for the hat that he wears he will get knocks on his head as the vehicle jolts along much to his confusion. This really is life. This is the civilization the the Europeans are trying to spread. We pity the South Sea Islander and the Fijian because they walk about from one place to another like a beast. They do not travel like civilized men in the belly of a mechanical rhinoceros. It is unfortunate they miss such an uplifting experience like bus-travel!

The insides of motor buses are fit only for confining criminals. They would find them so unendurable that no man will risk committing any offence. This will be the best type of prison reforms. Imagine how a prisoner would feel if he is to spend one month inside a motor bus. All the time he is not able to breathe pure air or to read anything entertaining. And after all the only benefit is that it takes a man faster than he would otherwise go to some place or other that is not worth going to.

The modern man lives in a world that is obsessed with a sense of hurry. He has no leisure. He misses all the fun, joy and relaxations which walking provides. Consider how pleasant it is to walk at a slow pace with a feeling that there is no hurry, stopping here and there and looking at shop windows. It is a law of nature that we must keep moving. Every creature feels the instinct for movement. Man desires to go somewhere else than where he is, but he does not wish to move his limbs. So he has invented means fater means of being moved. At first he made animals like horses carry him. Step by step he has gone forward so that now all he has to do is to put his hand into his pocket to buy

the ticket. There are buses, ocean liners, and underground trains for him. Look at the number of people crowded inside a bus or in an underground train. They are moved from one place to another like a heap of paving stones. They are as inanimate as posted letters.

In the fever and the fret of life in the modern society, they fail to enjoy the natural beauty that is around us. Living on the loveliest of the planets they do not see the beauty of the flowing streams or feel the enchantment of moonlight. They fail to hear the songs of the birds. In their hurry they miss all the noble spectacle amidst which they are meant to loll or labour.

The modern man is inactive not only physically but also mentally. A few centuries ago saw the renaissance which filled all Italy with beauty. But we look in vain to find any evidence of any movement of mind or spirit anywhere in the world.

The modern man leads a life of feverish hurry. He does not realise the value of a leisurely life spent in the pursuit of literature. Keats found enchantment in moonlight and in the music of the nightingale that sang in full-throated ease. Shakespere found books in the running brooks and good in everything. Wordsworth was content that Nature should be his teacher. They found beauty in the world in which we live and also understood their educative value. Keats wrote "Beauty is truth, truth beauty". The modern man is so materialistic that he fails to enjoy life. He has no time or inclination to look around and appreciate the beauty that is in all creations.

BALLAD OF THE ELECTRIC TRAIN

TRAVEL IN COMFORT BY ELECTRIC TRAIN

—Motto of S. I. Rly.

By

P. Narayanaswamy, II Class, III Group

There are folk that are fond of a ride in a bus,
There are men who prefer on the tramway to glide:
I do not despise what the taxicalb does
And fortunate they with Rolls-Royces supplied
Yet sweet through the joys that with all these abide,
Their rival attractions still call me in vain:
Then my friend awaits and the distance is wide,
I travel in comfort by Electric Train!
What matters it if there is aught of a fuss
'Midst closely packed pilgrims to sardines allied:
That I hang in a fashion I nay not discuss
To the legs of a person who's hanging inside?
Though rock like a yacht in a thundering tide
Through chattering teeth I would have this made plain
Not mine is the voice that a train shall deride—
I travel in comfort by Electric Train.
Who'd lose the pleasure of travelling thus,
Jammed so you cou dn't fall down if you tried?
(What was that tremor that fluttered through us?
The man at the window has slightly sighed).
These aggressive odours—I cannot decide
Just what they may be: but I stoutly maintain
Not Coty, nor Tata—and yet, do so chide
I travel in comfort by Electric Train.

ENVOI

Princess, the comfort the railways provide
Might strike, I'm afraid, some people as pain:
But knowing who waits at the end of the ride,
I Travel in comfort by Electric Train.

★ రసతరంగిణీ ★

(గతసంచిక తరువాయి)

శ్రీ తిమ్మావజ్ఝల కోదండరామయ్య.

మాతులగృహమునుండి యయోధ్యకు రథారూఢుఁడై యరుదెంచుచుండిన భరతుని ప్రవేశముతోఁ దృతీయాంకము ప్రారంభ మగుచున్నది. అతఁడు మేనమామగారి యింటఁ జాలనాళ్ళనుండి యుండుటచే నతనికి వార్తలేమియుఁ దెలియవయ్యెను. అతనికి దశరథమరణవృత్తాంతమావంతయుఁ దెలియదు. మహారాజులుంగారు మిక్కిలి యస్వస్థశరీరులుగా నున్నారని విని యతఁ డయోధ్య కరుదెంచుచుండెను. అతఁడు దశరథుని పరిస్థితినిగూర్చి సూతునిఁ బ్రశ్నించును. కాని యతఁడు దశరథమరణవృత్తాంతమును మఱుఁగుపఱచి చెప్పియుఁ జెప్పనట్లుగా నతనికి సమాధాన మొసఁగును. భరతుఁ డతని పలుకుల లోని యాథార్థ్యమును దెలిసికొనఁజాలఁ డయ్యెను. తన తలిదండ్రులను, సోదరులను గలిసికొన నతని హృదయము వేగిరపడుచుండెను. అతఁ డయోధ్యానగర బాహ్యప్రదేశముఁ జేరవచ్చు సరి కొక భటుఁ డరుదెంచి రోహిణీనక్షత్రము వచ్చినతరువాత నగరప్రవేశము చేయవలసిన దని యుపాధ్యాయుఁ డతనికిఁ జెప్పి పంపినసందేశమును దెలుపును. వసిష్ఠులవారి సందేశముమేరకు భరతుఁడు తన రథము నాపి యాపరిసరములఁ గొండొకసేపు విశ్రమింపఁ దలంచును. అంత నాతఁడు చెట్లచాటునఁ గనుపట్టుచున్న ప్రతిమాగృహము నొక దేవాలయ మని తలపోసి దేవపూజయు, విశ్రాంతియుఁ గలిసివచ్చు నని యా దేవాలయమువైపునకుఁ బోవును. ప్రతిమాగృహము బాగుగా నలంకరింపఁబడియుండెను. అతఁ డా యలంకారమును గాంచి యచ్చట నేడేని యుత్సవవిశేషము జరుగనుండె నేమో యని తలఁచును. అతఁ డంతఁ బ్రతిమాగృహము లోనికిఁ బ్రవేశించి భావవ్యక్తితో శిల్పసౌందర్య ముట్టిపడుచు దైవతోద్దిష్టము లయినను మానుషవిశ్వాసమును గలిగించుచుండిన నాలుగు ప్రతిమలను గాంచును. అతఁ డవి దైవతప్రతిమ లని తలఁచి వానికి సమస్కరింపఁ బోవును. ఇంతలోఁ బ్రతిమాగృహరక్షకుఁడు దేవకులికుఁ డరుగుదెంచి దేవత లనుతలఁపుతో బ్రాహ్మణజనము నమస్కారము చేయుచుండె నేమో యని తలఁచి యతనిని వారించును. అవి క్షత్రియుల ప్రతిమ లనియు, నిక్ష్వాకుల వనియు నతడు భరతునికిఁ దెలుపును. భరతుఁ డిక్ష్వాకువంశ్యుల ప్రతిమలను దర్శింపఁ గలుగుటకు మిక్కిలి సంతోషించి వారలొక్కొక్కరు నెవరో యెఱుఁగఁగోరును. అంత దేవకులికుఁడు వరుసగా దిలీప, రఘు, అజమహారాజుల ప్రతిమలను జూపును. వానిని జూచినతరువాత నాప్రతిమల ప్రక్కనే యుండిన దశరథుని ప్రతిమను గాంచి భరతుఁ డాందోళన మందును. అతఁడు దశరథ ప్రతిమను గూర్చి ప్రశ్నింపక తిరిగి దిలీపాదుల ప్రతిమలనుగూర్చి యవే ప్రశ్న లడుగును. తరువాత మృతు లయిన వారి ప్రతిమలు మాత్రమే ప్రతిమాగృహమున నిలుపఁబడు నని దేవకులికు నడిగి తెలిసికొని భరతుఁడు మిక్కిలి యాందోళన మందును. అపుడు దేవకులికుఁడు దశరథుని ప్రతిమనుగూర్చి యతఁ డడుగకుండుటకుఁ గారణ మేమని యడుగుచు దశరథుఁడు మరణించిన ట్లెఱింగించును. భరతుఁ డప్పుడు దశరథుని మరణవృత్తాంతమును దెలిసికొని సవిస్తరముగా నా విషయమును దెలుపవలసిన దని దేవకులికు నొత్తిడి సేయును. దేవకులికునివలన సీతాలక్ష్మణ సహితుఁడై శ్రీరామచంద్రుఁ డరణ్యమునకుఁ బోయె నని తెలిసికొని భరతుఁడు మూర్ఛఁ జెందును. ఈ దుస్థితి కంతకును దన తల్లి యగు కైకేయియే మూల మనియు, నామెకు వివాహసమయమున దశరథుఁ డొసఁగియుండిన వరములే యప్పటి దురవస్థకు హేతు వనియు భరతుఁడు గ్రహించి యా విషయమునే తలపోయుచుఁ దిరిగి మూర్ఛలో మునుఁగును. ఇంతలో రాణులును, సుమంత్రుఁడును బ్రవేశించి మూర్ఛితుఁడై పడియుండిన భరతునికి శీతలోపచారములు సేయుదురు. భరతుఁడు మూర్ఛనుండి క్రమముగాఁ దేరుకొని

సుమంత్రుని గుర్తించి, రాణులను జూచి కౌసల్యా సుమిత్రలకు నమస్కరించును. పిదపఁ దనతల్లి యగు కైకేయిని జూచి కుపితుఁడై యామె తనకుఁ దల్లియే కాదని యామెకు నమస్కరింప నిరాకరించును. వసిష్ఠాదులు ప్రకృతులతో నరుగుదెంచి రాజ్యాభిషేకమును నంగీకరింపవలసిన దని కోరఁగా భరతుఁడు రాజ్యాభిషేకమును దిరస్కరించి యడవుల కేఁగి శ్రీరామచంద్రుని దర్శించి యతనిఁ బ్రార్థించి తిరిగి యాతని నయోధ్యకుఁ గొనితేవలయు నని నిశ్చయించుకొనును.

ప్రతిమానాటకమున నేతదంకము మిక్కిలి ప్రధానమయినది. ఇందుఁ బ్రతిమాగృహమున నెలకొలుపఁబడిన దశరథప్రతిమను జూచి భరతుఁడు తన జనకుఁ డగు దశరథుని మరణవృత్తాంతమును దెలిసికొనుచున్నాఁడు. ప్రతిమానాటక మని యీయంకమును బట్టియే యీనాటకమునకుఁ బేరయ్యెను. మఱియు నిందు రాణుల ప్రవేశమతిమనోహరముగాఁ గావింపఁబడినది.

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చతుర్థాంకము.

చతుర్థాంకప్రారంభమున నున్నప్రవేశకమున విజయ, చందనిక యను నిరువురు చేటికలు ప్రవేశించి ప్రతిమాగృహమున జరగిన వృత్తాంతమునుగూర్చి సంభాషింతురు. ఈ ప్రవేశకము కథాగమనమున కొంతయుఁ దోడ్పడుట లేదు. అంక ప్రారంభమున చిత్రకూటమునకుఁ బోవుచు భరతుఁడు రథారూఢుఁడై ప్రవేశించును. శ్రీరామచంద్రుఁ డప్పుడు చిత్రకూటమున నివసించుచుండెను. భరతుఁడు శ్రీరాముఁ డున్న యాశ్రమప్రాంతముఁ జేరి తన్నెఱింగించుకొనును. శ్రీరాముఁడును, లక్ష్మణుఁడును నాస్వరము విని యది తమ జనకుఁ డగు దశరథుని కంఠస్వరమును బోలియున్న దని తలపోసిరి. లక్ష్మణుఁ డా వచ్చిన దెవరో తెలిసికొన వలయు నని యాశ్రమమునుండి వెలికి వచ్చి యచ్చము తన సోదరుఁ డగు శ్రీరామచంద్రుని పోలిక గల యాగంతుకునిఁ జూచును. అంత నతఁడు తన్ను లక్ష్మణుఁడుగా గుర్తించినసుమంత్రునిఁ జూచును. భరతుఁడును నా వచ్చినవాఁడు తనసోదరుఁ డగు లక్ష్మణుఁ డని యెఱింగి యతనికి నమస్కరించును. లక్ష్మణుఁడును నతనికి స్వాగత మొసఁగి యతని యాగమనవార్తను శ్రీరామచంద్రునికిఁ దెలుపుటకై లోనికిఁ బోవును. శ్రీరాముఁడును నావిషయమును విని బరమానందభరితుఁడై భరతుని లోనికిఁ దెమ్మని సీతతోఁ జెప్పును. సీతయుఁ బర్ణశాలనుండి వెలుపలికి వచ్చి శ్రీరామచంద్రుని రూపుపోలిక భరతునిలో నుండుటను గుఱుతించి యాశ్చర్యనుందును. శ్రీరామచంద్రుఁడు బాహువులు సాచి కౌఁగలించుకొని భరతుని నాహ్వానించును. ఇక్కడ శ్రీరామసుమంత్రుల సమాగమము కరుణరసభూయిష్ఠము. వారిరువురును దశరథమహారాజువిషయము స్మృతికి రాఁగా బిట్టు దుఃఖింతురు. శ్రీరామచంద్రుఁ డెట్లో శోకమును నిబ్బరించుకొని యుదకము తెమ్మని లక్ష్మణునితోఁ జెప్పును. కాని భరతుఁ డది న్యాయము కాదనియుఁ గ్రమముతీరునఁ దానే శుశ్రూషింపవలయు ననియుఁ జెప్పి యుదకముఁ దెచ్చును. శ్రీరామచంద్రుఁడు దాని గ్రహించి యాచమించి 'లక్ష్మణుని శుశ్రూష సడలుచున్న' దని పరిహాసముగాఁ బలుకును. భరతుఁడు శ్రీరామచంద్రునితో నరణ్యములయందే యుండి యతనికి శుశ్రూష చేయఁగోరును. కాని శ్రీరాముఁడు పితృవాక్య పరిపాలనము గావించుటకై భరతు నయోధ్యకు మరలి పోయి రాజ్యపరిపాలనము గావింపవలసిన దని నిర్బంధించును. అంత భరతుఁడు చేయునది లేక శ్రీరామచంద్రుని పాదుకల నిమ్మని ప్రార్థించును. ఆపాదుకలకు రాజ్యపట్టాభిషేకము చేసి తాను వాని ప్రతినిధిగా నుండి రాజ్యపరిపాలనము గావింతు నని భరతుఁడు తెలుపును. మఱియుఁ బదునాలుగేండ్లును గడచిన పిదప శ్రీరామచంద్రుఁడు తిరిగి తనరాజ్యమును బరిగ్రహించునట్లు శ్రీరామచంద్రుని కడ భరతుఁడు వాగ్దానము గైకొని, సంతృప్తి నంది యయోధ్యకు మరలిపోవును.

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పంచమాంకము—

మనోహర మయినయరణ్యదృశ్యముతోఁ బంచమాంకము ప్రారంభ మగుచున్నది. సీత యాశ్రమవృక్షములకు నీరు పోయుచుండును. శ్రీరామచంద్రుఁడు విషాద వదనుఁడై ప్రవేశించును. తన జనకుఁ డగు దశరథమహారాజులయొక్క యనుసంవత్సరశ్రాద్ధ మామఱునాఁడు జరగవలసి యుండెను. తన కర్తవ్య మయిన తెఱంగునఁ గల్పవిశేషముచేతఁ దనజనకునికిఁ బిండప్రదానము చేయఁజాలక పోవుచుంటిని గదా యని యతఁడు చింతించుచుండెను. సీత యతని చింత మాన్పుటకుఁ బ్రయత్నించును గాని యామెప్రయత్నము విఫల మయ్యెను. ఇట్టిస్థితిలో రావణుఁడు పరివ్రాజక వేషముఁ దాల్చి యాశ్రమముఁ బ్రవేశించును. సీతారాము లతనికి సగౌరవముగాఁ బ్రణమిల్లి స్వాగత మిత్తురు. పరివ్రాజకవేషమున నున్న రావణుఁడు తనకు వివిధశాస్త్రములయందుఁ బాండిత్యము గల దనియుఁ, బ్రాచేతసశ్రాద్ధకల్పమును గూడఁ దా నధ్యయనము చేసితి ననియుఁ దెలుపును. శ్రీరాముఁ డది విని 'ఏమీ! శ్రాద్ధకల్పమును గూడ నధ్యయనము

చేసితిరా' యని యావిషయమునఁ బ్రత్యేకశ్రద్ధ గనుపఱుచును. మఱియుఁ 'బిండప్రదానకాలమందుఁ బితరులు దేనిచేఁ దృప్తి నందుదు' రని యాతనిఁ బ్రశ్నించును. రావణుఁడు వివిధవస్తు సముదాయములో శ్రాద్ధమునకు శ్రేష్ఠ మయినవానిని వరుసగాఁ జేర్కొని హిమాలయపర్వతమున మాత్రమే లభించు కాంచనపార్శ్వమృగము శ్రాద్ధమునకు మిక్కిలి శ్రేష్ఠ మయిన దని వచించును. 'తపసు చాలని దైనను ధనువు కలదు; ధనువు చాలని దైనను తపసు కలదు' అని శ్రీరాముఁడు తన తపోబలముచే నయినను, భుజబలముచే నయినను నా కాంచన పార్శ్వమృగమును దే నభిలషించును. రావణుని మాయచే నా సమీపముననే యొక కాంచన పార్శ్వమృగము దృష్టిగోచర మగును. తీర్థయాత్రనుండి తిరిగి వచ్చుచుండిన మునికులపతి నెదురుకొని కొనితెచ్చుటకై లక్ష్మణుఁడు పోయి యుండుటచేత శ్రీరామచంద్రుఁడే స్వయముగా నా కాంచనపార్శ్వ మృగమును వేఁటాడి తేవలయు నని దాని వెన్నంటిపోయెను. సీత యొంటిఁ జిక్కి రావణసమక్షమున నుండవలసివచ్చెను. సీత పర్ణశాలలోనికిఁ బ్రవేశింప నుండఁగా రావణుఁడు తన నిజరూపముఁ దాల్చి యామె నపహరింపఁ బ్రయత్నించును. అంత సీత కరుణార్ద్రముగా నెలుఁగెత్తి విలపించుచుండఁగా రావణుఁడు బలాత్కారముగా నామెను రథముపైఁ గొనిపోవుచుండును. ఆమె యార్తనాదము విని దశరథునికిఁ బ్రాణమిత్రమును, బక్షికుల సార్వభౌముఁడును నగు జటాయువు స్వపక్ష పవనోత్క్షేపముచే నరణ్యము నెల్ల క్షుభితపఱుచుచు రావణు నెదుర్కొనును. రావణుఁడును,

'గండారెడుమద్భుజమున
నిండారం దాల్చినట్టినిస్త్రింశమునన్
ఖండించి రక్తధారా
క్తుం డగునిను యమపురమునకుం బంపింతున్.'

అని యతనిమీఁదికిఁ బోవును. దీనితోఁ బంచమాంకము సమాప్త మగుచున్నది.

ఈయంకము మనోహరమై నాటకకథాకల్పనమునందు భాసునికిఁ గల సామర్థ్యమును వేనోళ్ళఁ జాటుచున్నది. రామాయణములోవలె సీతముచ్చటఁ దీర్చుటకై కాక శ్రీరాముఁ డిందుఁ దన జనకుఁ డగుదశరథుని యనుసంవత్సర శ్రాద్ధవిధి నుచితరీతి నెఱవేర్చుటకై కాంచనపార్శ్వమృగమును వెన్నంటిపోయె ననియు నాపిదపఁ బరివ్రాజకవేషమున నున్న రావణుఁడు సీతాపహారము గావించె ననియు మనోహరముగా నిందుఁ గల్పింపఁబడినది. ఇదిగాక సీతాపహారమునకు బూర్వము లక్ష్మణుఁ డాశ్రమమున లేనట్లును, దీర్ఘయాత్రనుండి మరలి వచ్చుచుండిన మునికులపతి నెదురుకొని కొనితెచ్చుటకై పోయియుండె ననియుఁ గల్పించి భాసుఁడు సీతశీలమున నుదాత్తత చేకూర్చి మెఱుఁగులు దిద్దినాఁడు.

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షష్ఠాంకము—

ఏతదంకప్రారంభమున నున్న విష్కంభమున నిరువురు వృద్ధతాపసులు ప్రవేశించి జటాయువునకును, రావణునకును జరగిన యుద్ధమును గనులకుఁ గట్టునట్లు వర్ణింతురు. ఆయుద్ధమున జటాయువు 'గజేంద్రము పెల్లగింపఁగా నాటవిక్రుమంబు పడునట్లు ధరాస్థలి' గూలెను.

విష్కంభములోని వృత్తాంతము నడచిన చాలనాళ్ళకయోధ్యలో నడచు కథావృత్తముతో షష్ఠాంక మారంభ మగుచున్నది. సీతారామలక్ష్మణుల యోగక్షేమముల నరసి వచ్చుటకై యరణ్యములకుఁ బోయి యుండిన సుమంత్రుఁ డయోధ్యకు మరలి వచ్చును. అతని విషణ్ణవదన మేదో యశుభమును సూచించుచుండెను. భరతుఁడు జటావల్కలధారియై ప్రవేశించి సుమంత్రు నాహ్వానించును. శ్రీరామచంద్రుఁడు జనస్థానమున నతని యాశ్రమమునఁ గానరాలే దనియుఁ దపోవనము శూన్యమై యుండె ననియు వానరనివాస మగు కిష్కింధ కాతఁడు వెడలినట్లు వినవచ్చిన దనియు సుమంత్రుఁడు భరతునికిఁ దెలిపెను. సీతాపహారవృత్తాంతమును భరతునికిఁ దెలియనీయక రహస్యముగా నుంపవలయు నని సుమంత్రుఁ డెంచెను గాని సుగ్రీవునితోడి శ్రీరామసఖ్యము నభివర్ణించుచు 'ఆలిఁ గోల్పోయి పర్వతమందు నుండి కావఁబడెఁ దుల్యదుఃఖుఁడు గాన యతఁడు' అని చెప్పుటలో నతనికే తెలియకుండ సీతాపహారవృత్తాంతమును వెల్లడించును. భరతుఁ డావృత్తాంతమును విని మిక్కిలి దుఃఖించును. అతఁ డప్పుడు తనతల్లి యగుకైకేయిని గలిసికొని యింత యనర్థమునకుఁ గారణభూతురా లగు నామెను నిందింపఁ దలఁచెను. సుమంత్రునితోఁ గలసి యతఁడు కైకేయికడకుఁ బోవును. భరతుని నిందావాక్యములను, సీతాపహరణవృత్తాంతమును విని కైకేయి శ్రీరామచంద్రు నెడఁ దా నంత క్రూరముగాఁ బ్రవర్తించుటకుఁ గారణ మేమో నిజము వెల్లడించుట కదియే మంచి సమయ మని తలపోయును. ఆమె కోరిక మేరకు సుమంత్రుఁడు దశరథమహారాజునకుఁ బూర్వ మెప్పుడో కన్నులు గానని వృద్ధమునిదంపతు లిడిన శాప వృత్తాంతమును సవిస్తరముగాఁ దెలుపును. ఆ శాపప్రకారము దశరథుఁడు పుత్రశోకముచే మరణింపవలసియున్న దనియు, నది తప్పరాని దనియు, నా పుత్రశోకము పుత్రమరణముచేఁ గాని పుత్రవియోగముచేఁ గాని యొనఁగూడఁ దగు ననియుఁ దెలిపి శ్రీరామచంద్రుని మరణ మా శాపప్రకారము సంభవింపఁ జేయకుండుటకయియే యతని

వలని వియోగమును దశరథునికిఁ గల్పించుటకుఁ దాను బ్రయత్నించె ననియుఁ గైక విశదీకరించెను. మఱియు వసిష్ఠవామదేవప్రభృతు లగు గురుజనమునకుఁ గూడ నీ విషయము తెలుపఁబడిన దనియు నీ ప్రయత్నమునకు వా రెల్లరు సమ్మతించి రనియు నామె తెలిపెను. మాతుల గృహమున నుండిన భరతునివలని విప్రయోగము స్వాభావికముగానే యేర్పడియుండుటచే శ్రీరామచంద్రుఁడు మాత్రమే యరణ్యమునకుఁ బంపఁబడవలసినవాఁ డయ్యె ననియు, విప్రవాసమునకుఁ బదునాలుగేండ్ల నిహద్దేల పెట్టవలయు నని భరతుఁ డడుగఁగా నా బెడదలో మనసు చెదరిపోయి పదునాలుగునాళ్ళనఁబోయి పదునాలుగేళ్లని యామెనోటినుండి మాట జాఱె ననియు భరతునికిఁ బరిస్థితులు విశదీకరించెను. భరతుఁ డామె తెలిపినవిషయముల విని సంతృప్తుఁడై యామె యనపరాధురా లని యెఱిఁగి యన్నగారిమీఁది యధికభక్తిచే దుస్సహక్రోధమున నామెను దూషించి తన్ను మన్నింపవలయు నని యామె పాదములపైఁ బడి, నమస్కరించి క్షమాభిక్ష వేఁడును. అంత భరతుఁడు రావణసంహారమున శ్రీరామునికి సహాయ మరుగుటకై రాజమండలముల నెల్ల సన్నాహపఱుచుటకు నిశ్చయించును. ఇంతలో సీతాపహారవృత్తాంతమును విని పెద్దదొరసానిగా రగుకౌసల్య మూర్ఛ చెందె నని ప్రతీహారి ప్రవేశించి తెలుపును. మూర్ఛనుండి తేర్చి యామె నోదార్చుటకై వా రెల్లరు నామె యంతఃపురమునకుఁ బోవుదురు.

కథానిర్మాణదృష్టితోఁ జూచినపు డేతదంకమునకు నాటకమున నంతగాఁ బ్రాముఖ్య మున్నట్లు కానరాదు. శ్రీరామచంద్రుఁడు పట్టాభిషిక్తుఁ డగుట యుద్దిష్ట ప్రధాన ఫలము. కైకేయీహృదయ మందుకు సుముఖముగానే యున్న దని తెలుపుటలో నీయంక మించుకంత యుపకరించుచున్నది. శ్రీరామచంద్రుని పట్టాభిషేకము సిద్ధించుటలోఁ గల దొడ్డ యడ్డంకులలోఁ బ్రధాన మయిన దీయంకమునఁ దొలఁగింపఁబడినది. మఱియు నీయంకమున భరతుఁడు, సుమంత్రుఁడు, కైకేయి యనువారి శీలము లుదాత్తముగాఁ జిత్రింపఁబడి వారియెడఁ బ్రేక్షకులకు సానుభూతిని సంపాదింపఁ జేయుచున్నది.

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సప్తమాంకము—

ఏతదంకప్రారంభమున నున్న విష్కంభములోని వృత్తాంతము జనస్థానమునందలి తపోవనమున నడచినది. రామరావణయుద్ధము ముగిసినది. రావణాసురుని సంహరించి శ్రీరామచంద్రుఁడు సీతాలక్ష్మణులతో నయోధ్యకు మరలి వచ్చుచుండెను. మార్గమధ్యమున జనస్థానమున వారికి స్వాగత మిచ్చుటకై ప్రయత్నము సాగుచుండెను. తపోవనమునందలి నందిలకుఁ డను తాపసుఁడు విభీషణసంబంధు లగు రాక్షసుల సత్కరించుటకై కలుకుట్లు మొదలగునవి కావలసియున్న వనియు వానిని సంపాదించుట యెట్లనియు సంతాపించుచుండును. మఱియొక-తాపసుఁడు 'రాక్షసు లిప్పుడు విభీషణవిధేయులు. కనుక నీ వాత్రపడ నక్కఱలే' దని యతని భయ ముడుపును. అంకప్రారంభమున శ్రీరామచంద్రుఁడు 'గురుశాసనముఁ గడముట్టఁ జల్పి' నందులకు సంతోషించుచుఁ బ్రవేశించును. అంత సీత తాపసిజనముచే సత్కృతుల నంది ప్రవేశించును. వా రిరువురును జనస్థానమునఁ దాము పూర్వము గడపిన దినములను స్మృతిపథమునకుఁ దెచ్చుకొని యప్పుడు జరిగిన కొన్ని సంఘటనలను గూర్చి సంభాషించుచుందురు. ఇంతలో భరతుఁడు కౌసల్యాదులతో నయోధ్యనుండి శ్రీరామచంద్రుని దర్శించి యతని నభినందించుటకై యరుదెంచును. అతఁడు తనతో నొక గొప్పసైన్యమును, బురోహితులను గొనివచ్చియుండెను. శత్రుఘ్నుఁడు వచ్చి శ్రీరామచంద్రున కభివాదనము చేయును. వసిష్ఠ వామదేవ ప్రభృతులు పౌరవర్గముతో నచ్చటికి నరుదెంచి యున్నా రనియు, వారు శ్రీరామచంద్రునికిఁ బట్టాభిషేకము సేయనభిలషించుచున్నా రనియు శత్రుఘ్నుఁడు శ్రీరామచంద్రున కెఱిఁగించును. కైకేయియు 'నాయనా! పద! యభిషేకము నంగీకరింపు' మనును. శ్రీరామచంద్రుఁడును నందులకు సమ్మతించును. మునిజనసమక్షమునఁ దాత్కాలికముగా జనస్థానమున శ్రీరామపట్టాభిషేకము జరగినను బిదప నయోధ్యలో యథావిధిఁ బట్టాభిషేకము జరగవలయు నని కైక కోరును. శ్రీరామచంద్రునకుఁ బట్టాభిషేకము మహావైభవముతో జరగును. కాని యీ పట్టాభిషేకము నేపథ్యమున జరగును. విజయఘోషణమాత్రము నేపథ్యమునుండి పట్టాభిషేకవైభవమును సూచించుచు వినవచ్చుచుండును. శ్రీరామచంద్రుఁడు పట్టాభిషిక్తుఁడై తిరిగి ప్రవేశించి యాకాశమువైపు చూచి 'దివమునుండి యేని పరితృప్తిని జెందుము కుందు వీడుమా'! యని దశరథు నుద్దేశించి పలుకును. ఇంతలోఁ బుష్పకవిమాన మరుదేరఁగా వా రెల్లరు నందారూఢులై యయోధ్యకుఁ బయనమగుదురు. శుభాంతముగా నీ నాటక మిట్లు సమాప్తి చెందినది.

సుభద్ర

(గతసంచిక తరువాయి)

శ్రీ చల్లా రాధాకృష్ణశర్మ.

విజయవిలాసకావ్యాంబరమున విజయయతిని సుందరి యగు సుభద్ర శుశ్రూషించుఘట్టము మినుకు మినుకు మని మెఱయు చుక్కవంటిది కాక మహోజ్జ్వలముగా వెలుఁగొందు ధ్రువతార వంటిది. ధ్రువతారకుఁ గల చిరంజీవిత్వమే రసభరిత మగునీ ఘట్టమునకును గలదు. రసహృదయుల కిది మధురభావతరంగిణి! మనోహరగేయము! మనోజ్ఞదృశ్యము!! అసలు విజయవిలాసమే మనోహర కావ్యము. అందులోను విజయుని విలాసములు మనోహరములు. అందును సుభద్రతోడి విజయుని విలాసములు మఱింత మనోహరములు.

చందురకావిపావడపై సరిగంచుచీరఁ గట్టి, మంజీరములు ఘల్లుఘల్లు మని మ్రోఁగుచుండగా, యతిసేవార్థమై సుభద్ర మునిరాజగువిజయుని సమీపించినది. ఆమె రాకను జూచి కపటసన్న్యాసి జపస్సమాధిలో నిమగ్నుఁ డయ్యెను. ఎంతసేపటికి నతఁడు మాటాడని హేతువుచే సుభద్ర 'కుచంబు లోరగా వచ్చినభక్తి మ్రొక్కి' సవినయముగ 'ఓ మహానుభావ! యేమి గావలె దేవపూజ కిపుడు?' అని యర్థించినది. అప్పటికిని మాటాడక యంగీకారసూచకముగ చేసైగతో విజయుఁడు ప్రత్యుత్తర మొసఁగెను. తదాజ్ఞను సుభద్ర సహర్షముగ స్వీకరించినది. చకితబాలమృగీ చకచకితనయనయై, పసిఁడిగాజుల మిసమిసలతో ధళధళలాడుచున్న కరములతోఁ దాను సేకరించితెచ్చిన పత్త్రి, పుష్ప, ఫల, జలాదికమును యతి సమక్షమునను నుంచెను. ఇంకను గొంతతడవు విజయుఁడు జప మాచరించెను. ఎందుల కింత దీర్ఘజపము? అను ప్రశ్నకు సమాధానముగ వేంకనార్యుఁడు, 'చేసినది జపము, వేసినది గాలము' అను లోకోక్తిచే నా జపమందలి యంతరార్థమును స్పష్టము చేసినాఁడు.

లోకోక్తులనుగాని యర్థాంతరన్యాసాలంకారములనుగాని వాడుటలో వేంకనార్యుఁడు సాటిలేనివ్యక్తి. అతని ప్రత్యేకత యనిర్వచనీయము! సాధారణముగ లోకోక్తులను వాడు నపుడు వానియందలి సామాన్యార్థమును గ్రహించి సంతృప్తిఁ జెందుట పరిపాటి. కాని చేమకూర వారి లోకోక్తిప్రయోగ విధానము వాస్తవికతతోఁ గూడియుండును. విజయుఁడు నిజముగా జపము చేయుచునే యుండెను. అట్లు కావించుటలో నతని యభిమతము సుభద్రయొక్క విశ్వాసమును బొందవలయుననియే. కనుక విజయుని జపమునకు ఫలము సుభద్ర హృదయాకర్షణము. ఈ సందర్భమునకుఁ బయి లోకోక్తి మెఱుఁగులు దిద్దుచున్నది.

విజయుని యభిమతమును విశదీకరించినను నతఁ డొనర్చినది దొంగ జపమా? నిజమగుజపమా? ఎవరినిగూర్చి జప మొనర్చెను? ఏమని జపించెను? అను ప్రశ్న పరంపరకుఁ బ్రత్యుత్తరముగ వేంకటకవి మధురగీతికరూపమున నిట్లనుచున్నాఁడు.

'భామమోమున వ్రేలురూపంబుఁ జూచి
ముదిత యెదఁ బాయకుండెడుమూర్తిఁ దలఁచి
రమణి మైసగ మైనవిగ్రహము నెంచి
ప్రోవు మని వేడుకొను దేవపూజవేళ.'

ఎంత చమత్కృతి! ఆ చమత్కృతియందును నెంత యథార్థత! అర్జునుఁడు నిజముగా సుభద్రను స్తుతించెనా లేక బ్రహ్మ, విష్ణు మహేశ్వరులను భక్తితో సేవించెనా-యను భావద్వయము మెఱపువలె గోచరించుచున్నది. ప్రత్యక్షముగ త్రిమూర్తులను త్రికరణశుద్ధిగా సేవించుచున్నట్లు ద్యోతక మగుచున్నను, బరోక్షముగ హృదయేశ్వరి యగుసుభద్రాదేవి సౌందర్యోపాసనము జరపినట్లు గోచరింపకమానదు. ఇంతకు విజయుని యభ్యర్థనము— 'ప్రోవు మని వేడుకొను దేవపూజవేళ'. విజయయతి లక్ష్యము నిదియే. 'ఓ మహానుభావ! ఏమి కావలెను నీకు?' అని నోరారఁ బలుకరించిన సుభద్రకు 'ప్రోవుము' అని విజయుని తరఫున వేంకనార్యుఁడే ప్రత్యుత్తర మొసఁగుచున్నాఁడు.

తీయని తేనియ లొలుకు నీ కమ్మని పద్య మొక్కటియే చాలును వేంకనార్యుని చమత్కృతిని గ్రాహ్యము చేసికొనుటకు. శ్లేషను హస్తగతము గావించుకొని మధుర భావస్రవంతిని దన కవిత్వ కేదారమునఁ బ్రవహింపఁజేయుచున్నాఁడు. ఈ నేర్పునకుఁ జేదోడువాదోడుగ వేంకనార్యుని మృదుమధురపద గుంఫనము సాహాయ్య మొనరించుచున్నది. దీర్ఘ సమాసములా కనబడవు. పదకాఠిన్యమా హుళక్కి. అన్వయవైషమ్యమా యసలే లేదు. అమృతపుఁ దునుకలవంటి చిన్నచిన్న మాటలు. వానికి విద్యుత్ప్రవాహపుశక్తి కలదు. శైలి సుబోధకము, సుగమము, సుందరమును. భావములా చెప్ప నలవికాదు. కావుననే చేమకూర వారి శ్లేషోక్తులు సుధారసోక్తులుగా ఖ్యా పొందినవి. ఇంత వైశిష్ట్యముతోను, చమత్కారభరితముగను కవిత్వము చెప్పుటలో వేంకనార్యుఁడు ధురీణుఁ డని విజయవిలాస కృతి పోషకుఁ డగు రఘునాథరాయలు—

'ప్రతిపద్యమునందుఁ జమ
త్కృతి గలుగం జెప్ప నేర్తు, వెల్లెడఁ బెళుకౌ
కృతి వింటి మపారముగా
క్షితిలో నీ మార్గ మెవరికిన్ రాదు సుమీ—'

అని ప్రస్తుతించి యున్నాఁడు. నిజమునకు చేమకూర కవివరేణ్యుఁ డీ స్తుతికి సర్వవిధములఁ దగినవాఁ డనియే నుడువవలసియున్నది.

భయభక్తులతో సుభద్ర యా యతిగ్రామణికి శుశ్రూష సలుపుచుండెను. నిజమయిన సన్న్యాసివలె విజయుఁడు కడు నేర్పు మెయి సంచరించుచుండినను, అతని సౌందర్యాతిశయమును వీక్షించి యతఁడు విజయుఁడుగ నుండ నోపు నని సుభద్ర పసి గట్టినది. యతి మహాసుకుమారుఁ డగు రాకొమరుఁడై యుండవచ్చు నని సంశయించినది. తుదకు సన్న్యాస మెంతమాత్రమును నీసుకుమారగాత్రునికి సమంజసము గాదని తలంచినది. 'కలరుగా మఱి మానిసిఁ బోలు మానుసుల్' అని సంశయాత్మయై యతఁడు విజయుఁడో, కాఁడో యని యనుకొన్నది. ఆమె హృదయ మీవిధముగ డోలకము వలె నటు నిటు నూగులాడుచుండినను, సుభద్ర యథాపూర్వముగ విజయునకు శుశ్రూష సేయుచుండెను.

సుభద్ర సలుపు సపర్యలకు సంతసించుచు విజయుఁ డామె సౌందర్యగరిమను వివిధకోణములనుండి వీక్షించుచునే యుండెను. కాని తన నీమములను గూడ జరపుచుండెను. పరిచయాధిక్యముతోఁబాటు సుభద్ర మీఁది తమకము దినదినాభివృద్ధి గాంచుచుండెను. నిద్దంపు మేలి సొమ్ములతోను, కమ్మని కస్తూరి బొట్టుతోను, దినచల్వలతోను, ప్రొద్దొకసింగారముతోను సుభద్ర యతనిని సమీపించుట యే తరువాయి—అతఁడు మోహాతురుఁ డగుట పరిపాటి. కాని, హృదంతరాళములలో నణఁగి మణఁగి యున్న ప్రేమను బహిర్గతము సేయుటకు విజయుఁడు ముందంజ వేయనొల్లఁడు. ఒకవేళ వేసెనా వెంటనే వెనుకంజ వేయుటకు ముందంజ వేయును. అతని పరిస్థితి అయోమయము; అవ్యక్తమును. ఏమేమో యనుకొనును. కాని సంశయించును. జపావృత్తిపై విముఖత్వము గలుగ లేదు కాని మఱచెను. ఆమెను వీక్షింపని గడియ యొక మహాయుగముగ నుండెను. ఇంక నతని భోజనవిధానమా చిత్రాతిచిత్రము. భోజ్యముల వివరములతోఁ బని లేదు. వానిరుచులతో నక్కఱ లేదు. అతనికిఁ దృష్టి యేరీతి నుండెనో తెలియరాదు కాని భోజనము ముగించి చేతులు కూడ గడుగుకొనెడివాఁడు !

ఇఁక విజయుని విలాసములను గమనింతము. ఒకతూరి సుభద్ర తన సమీపముననుండఁగ, 'తుమ్మెదవలె నున్నది యిటుర' మ్మని విజయుఁ డామె నెఱికొప్పును నిమిరి యెంతో పశ్చాత్తప్త హృదయునివలె నటించుచు 'భ్రమసితిఁ దరుణీ కమ్మవిరి నల్లగల్వ' యే కాని భ్రమరము కాదని తనచేఁతను సమర్థించుకొనును. ఇంకొక తేప—

'తెమ్ము బంగారుకుండ జలమ్ము' లనుచుఁ
'దెమ్ము లతకూన మంచిసుమమ్ము' లనుచుఁ
'దెమ్ము బాగైనకొమ్మ ఫలము' లనుచు

నర్మోక్తు లాడును. గాజు పట్టకము పయి సూర్యకిరణములు ప్రసారితము లయ్యెనేని వికిరణ మేర్పడి వర్ణమాల యెట్లేర్పడుచున్నదో —అటులనే వేంకనార్యుని కవనములో విశుద్ధ మగు భావమాల యేర్పడుట ముదావహము. ఒకతూరి చదివిన సామాన్యమగు భావమును, మఱొక తేప చదివిన విశేషభావమును గోచర మగుచుండును. ఇట్లు మధురభావములు గోచరము లగుటం జేసియే భావమాల యనుట. ఉదాహరణముగఁ బయిపద్యమును—

'తెమ్ము బంగారుకుండ! జలమ్ము' లనుచుఁ
'దెమ్ము లతకూన! మంచి సుమమ్ము' లనుచుఁ
'దెమ్ము బాగైనకొమ్మ! ఫలమ్ము' లనుచు

అని యీవిధముగను జదువనగును. బంగారుకుండ మున్నగునవి రమణీయార్థము లగు సంబోధనము లగుట గమనార్హము.

విజయుఁ డీ విధముగ మాటలలోను, చేఁతలలోను తన లోగుట్టులను దిఙ్మాత్రముగ వ్యక్తీకరించుచున్నను సుభద్రపై వాని ప్రభావ మేమియు లేదేమో యనిపించును. కాని విజయునిపై నామెకుఁ గలయాదరము కొండంత. తొలుత కపటసన్న్యాసి వదనమండలమున ద్యోతకము లగుచున్న

సౌందర్యచ్ఛాయలను సుభద్ర గుర్తింపకపోలేదు. ఇతఁడు విజయుఁడు కాఁడేమో యని సంశయించి యతనిపై నను రాగ మున్నను, ఆ విషయమును యతి సమక్షమునకుఁ దీసి కొనివచ్చుట భావ్యముగ నుండ దని తలఁచి మౌనము వహించినదేమో! అంతేకాని విజయుఁడే యామెకు వలపుచెలికాఁ డని యీ క్రింది సంఘటన తెలివిడి సేయుచున్నది.

ఒకనాఁడు భోజనానంతరము విజయుఁడు వితర్దిపై నాసీనుఁడై యుండెను. అతనికి సమీపమున సుభద్రయు నుండెను. ఆమె గారాబుటంచ యొకప్రక్క, మఱొక వైపు పెంపుడుచిలుకయు నుండెను. ఏకాంతముగ నున్న సుభద్రను జూచి—

'చెలువ! నిను రాజకీరంబు చెట్టవట్టెఁ
గలికి! నినురాజహంసంబు కాలుఁద్రొక్కె
మంచి శకునంబు లివి నాదు మాటఁ జూడు
కన్నె! యీలోనఁ బెండ్లి కాఁ గలదు నీకు.'

అని నర్మముగ విజయుఁడు నుడివినాఁడు. ఇవి నర్మోక్తులే యైనను సరసస్వభావోక్తులు. అందును చమత్కృతి! విజయుఁ డేమియు దబ్బఱలు పలుకలేదు. సుభద్రప్రక్కన నున్న చిలుక, హంసలను జూచి నుడివెనే కాని యసంగతము లేవియు లేవు. నిజముగ కీరము చెట్టవట్టుట, హంస కాలుఁద్రొక్కుట యనునవి కన్యకు శుభోదయచిహ్నములే! ముఖ్యముగ నుడువఁ దగిన భావ మేమన: రాజకీరము, రాజహంస యని నుడువుటలో రాకొమరుఁ డగువిజయుఁడు నిన్ను వరింపనున్నాడు; నీకుఁ ద్వరలో వివాహము కాఁగలదు—అని సూచించుచున్నాఁడు. అది యునుగాక ప్రస్తుతము విజయుఁడు యతి. సుభద్ర యీడు వచ్చిన కన్నె. ఆమె శ్రద్ధాభక్తులతో శుశ్రూష సలుపుచున్నది. తత్ఫలితముగ యతి—రాజకుమార ప్రవరుఁ డొకఁడు తప్పక నీకు లభించునుగాక—యని సుభద్రను దీవించుట సమంజసముగనే కనబడుచున్నది. ఇట్లు లోఁతును దెలిసికొనిన కొలఁది మధుర మనోహర భావతరంగములు దొరలి దొరలి గట్టును చేరుచున్నవి జలార్ణవ జనితము లైన జలతరంగములవలె. ఇదే చేమకూరవారి ప్రతిభావిశేషము.

'పెండ్లి కాఁగలదు నీకు' —అని విన్నంతనే సుభద్ర లజ్జాపరవశయైనది. 'ఆహా! మహాత్ము లనిన వీరేకదా! తన చేసిన సేవకుగా మన మలరి వచించి' రని లోలోన సంతసించినది. వచించుటయే కాదు వరించుటయు గూడ జరిగినదని యామె యింకను దెలిసికొనలేదు. ఇన్నాళ్లకు యతి నోటినుండి ముత్యాలవంటి మాటలు వెల్వడుటచేఁ దగినతరుణము లభ్యమయిన దని యెంచి విజయుని గుఱించి గ్రుచ్చిగ్రుచ్చి యడుగఁదొడఁగినది. విజయునిపై నామెకుఁ గల నిండారు ప్రేమను బహిర్గత మొనర్చినది. 'స్వామి! తమరు చూడని పుణ్యభూములు లేవుగదా! తమ వలనఁ గొన్ని విశేషములు తెలిసికొన నభిలషించుచున్నాను.' అను మున్నుడితో నుపక్రమించి 'మీ రింద్రప్రస్థముఁ గనినారా? పాండవులఁ జూచినారా? సుఖులై వారందఱు నొకచో నున్నరా?' అని సామాన్యముగ నడిగి ప్రత్యేకముగాఁ దన మనోవల్లభుఁ డగువీరాగ్రగణ్యు నరుఁ గానరుగా? అని ప్రశ్నించినది. సుభద్రపై విజయున కెంత యనురాగమో విజయునిపై సుభద్రకు నంతకంటె విశేషానురాగము! అంతటితో ముగించుట కిష్టము లేక సుభద్ర విజయుని దివ్యసుందర విగ్రహమునకు వాగ్రూపమున వన్నెలు చిన్నెలు దిద్దినది.

'ఎగుబుజంబులవాఁడు, మృగరాజ మధ్యంబుఁ
బుడికి పుచ్చుకొను నెన్నడుము వాఁడు,
నెఱివెంద్రుకలవాఁడు, నీలంపునికరంపు
మెఱుఁగుఁ జామనచాయ మేనివాఁడు,
గొప్పకన్నులవాఁడు, కోదండగుణకిణాం
కము లైనముంజేతు లమరువాఁడు,
బవిరిగడ్డమువాఁడు, పన్నిదం బిడి డాఁగ
వచ్చు నందపు వెన్ను మచ్చవాఁడు
గరగరనివాఁడు, నవ్వుమొగంబువాఁడు,
చూడగలవాఁడు, మేలైన సొబగువాఁడు,
వావి మేనత్తకొడుకు కావలయు నాకు
నర్జునుండు పరాక్రమోపార్జునుండు,

సుభద్ర కింతటి యద్భుతవర్ణనాశక్తికలదో లేదో కాని వేంకనార్యుని ధర్మమా యని సుభద్రకు తెనుఁగు సాహిత్య సుందరోద్యానమున స్వైరవిహారము సలుపుటకుస్వామ్యము సంప్రాప్త మయినది.

A FEW PROBLEMS ON "HEIGHTS & DISTANCES"

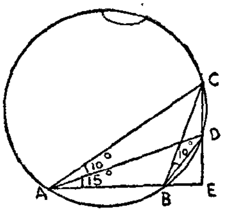
By

K. R.

The subject of Trigonometry is of great use in the survey of landscape, and in the calculation of heights and distances of inaccessible objects. The following examples Illustrate the practical application of the science.

Ex. 1. A flagstaff is fixed on the top of a tower, and an observer finds that the angles subtended by the flagstaff and the tower at a point on the horizontal plane through the bottom of the tower are 10° and 15°. On walking a distance of 120' towards the tower, he finds that the flagstaff again subtends an angle of 10°. Find the heights of the flagstaff and the tower.

Let CD and DE represent the flagstaff and the tower respy.



[Fig. Not drawn to scale[

Since $\angle CAD = \angle CBD$, the 4 points A,B,D,C are concyclic.

$$\therefore \frac{CD}{AB} = \frac{\sin C\hat{A}D}{\sin A\hat{D}B}$$

[*Note* :—Any chord of a circle = 2R × sine of the ∠ it subtends at the ⊙ce. It follows that chords of a circle bear to one another the same ratio as the sines of the angles which they subtend at the ⊙ce].

Now $\angle CAD = 10°$, by hyp.

$$\angle ADB = \angle ADE - \angle BDE$$

$$90° - \angle DAE - \angle CAB = 90° - 15° - 25° = 50°.$$

$$\therefore \frac{CD}{AB} = \frac{\sin 10°}{\sin 50°}$$

$$\therefore CD = \frac{AB \cdot \sin 10°}{\sin 50°.}$$

$$\log CD = \log 120 + (L \sin 10° - 10) - (L \sin 50° - 10)$$

$$= \log 120 + L \sin 10° - L \sin 50°$$

$$= 2{\cdot}0792 + 9{\cdot}2397 - 9{\cdot}8843$$

$$= 1{\cdot}4346.$$

$$\therefore CD = 27{\cdot}20'$$

Also

$$\frac{DE}{AB} = \frac{DE}{DB} \cdot \frac{DB}{AB} = \frac{\sin DBE \cdot \sin DAB}{\sin ADB}$$

$$= \frac{\sin 65° . \sin 15°}{\sin 50°}$$

$$\therefore \log DE = \log 120 + (L \sin 65 - 10) + (L \sin 15° - 10) - (L \sin 50° - 10)$$

$$= \log 120 + L \sin 65 + L \sin 15° - L \sin 50° - 10$$

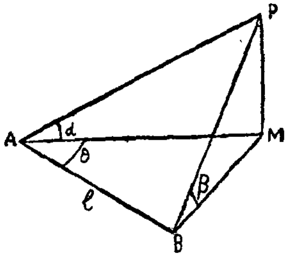
$$= 2{\cdot}0792 + 9{\cdot}9573 + 9{\cdot}4130 - 9{\cdot}8843 - 10$$

$$= 1{\cdot}5652$$

$$\therefore DE = 36{\cdot}75'$$

Ex. 2. *To find the height and distance of an inaccessible object by observations from any two places on the ground.*

MP is a tower. AB is a horizontai base line, l' long not in the same vertical plane as MP.



The angles of elevation of P from A and B are α and β respy. The angle $\angle MAB = \theta$.

Calculate the height of the tower from these measurements.

Let $MP = h'$.

From the $\triangle AMP$, $AM = h \cot \alpha$

„ $\triangle BMP$, $BM = h \cot \beta$.

Hence from $\triangle ABM$, we have by the cosine formula,

$$BM^2 = AB^2 + AM^2 - 2AB \cdot AM \cos\theta$$

$$h^2 \cot^2\beta = h^2 \cot^2\alpha + l^2 - 2lh \cot\alpha \cos\theta.$$

$\therefore$ h is a root of the eqnation,

$$h^2(\cot^2\alpha - \cot^2\beta) - 2\,lh \cot\alpha \cos\theta + l^2 = 0.$$

Note (i) If B be chosen such that **AB** is at rt. angles to AM, than $\theta = 90°$.

The above equation reduces to

$$h^2(\cot^2\alpha - \cot^2\beta) + l^2 = 0$$

$$\therefore \; h^2 = \frac{l^2}{\cot^2\beta - \cot^2\alpha}$$

$$= \frac{l^2 \sin^2\alpha \sin^2\beta}{\sin^2\alpha \cos^2\beta - \cos^2\alpha \sin^2\beta}$$

$$= \frac{l^2 \sin^2\alpha \sin^2\beta}{\sin(\alpha+\beta)\sin(\alpha-\beta)}$$

$$\therefore \; h = \frac{l \sin\alpha \sin\beta}{\sqrt{\sin(\alpha+\beta)\sin(\alpha-\beta)}}$$

Note (ii) If $\angle MBA = 90°$, then the measurement 'θ' is unnecessary and the equation for h is got from the relation

$$AM^2 = AB^2 + BM^2$$

i.e. $h^2 \cot^2\alpha = l^2 + h^2 \text{sot}^2\beta$

i.e. $h^2(\cot^2\alpha - \cot^2\beta) = l^2$

from which, $h = \dfrac{l \sin\alpha \sin\beta}{\sqrt{\sin(\beta+\alpha)\sin(\beta-\alpha)}}$.

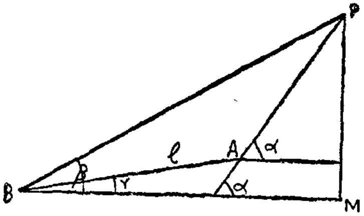
Note (iii). If the base line AB is so chosen that $\angle AMB = 90°$, the measurement θ is unnecessary, and the equation for h is got from the relation $AM^2 + MB^2 = l^2$

i.e. $h^2 \cot^2\alpha + h^2 \cot^2\beta = l^2$

$$\therefore \; h = \frac{l}{\sqrt{\cot^2\alpha + \cot^2\beta}}.$$

Observe that this formula does not admit of logarithmic simplification.

Ex. 3. BA is a base line l' long in the same vertical plane as P. The angles of elevation of



P from A, B are α, β. The angle of elevation of A from B is γ. Find the height of P above B.

Produce PA to meet BM at Q.

$\angle PAB = \angle BQA + \angle ABQ$

$= 180° - \alpha + \gamma = 180° - (\alpha - \gamma)$

$\angle APB = \angle PQM - \angle PBQ = \alpha - \beta$.

$\therefore$ From $\triangle PAB$,

$$\frac{PA}{\sin(180° - \alpha - \gamma)} = \frac{l}{\sin(\alpha-\beta)}$$

i.e. $$\frac{PA}{\sin(\alpha-\gamma)} = \frac{l}{\sin(\alpha-\beta)}$$

$$\therefore \; PA = \frac{l \sin(\alpha-\gamma)}{\sin(\alpha-\beta)}$$

$$\therefore \; PM = PB \sin\beta = \frac{l \sin(\alpha-\gamma)\sin\beta}{\sin(\alpha-\beta)}$$

Note 1 :—If, A is on the same horizontal level as B, $\gamma = 0°$, and $PM = \dfrac{l \sin\alpha \sin\beta}{\sin(\alpha-\beta)}$

Note 2 :—If A is vertically above B, then $\gamma = 90°$, and we have

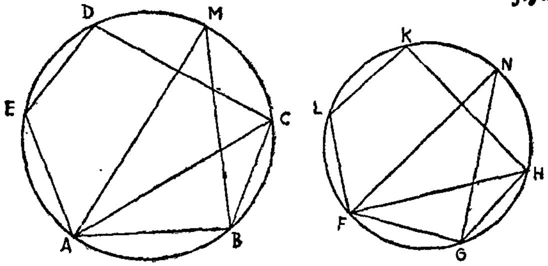
$$PM = \frac{l \sin(\alpha - 90)\sin\beta}{\sin(\alpha-\beta)} = \frac{l \cos\alpha \sin\beta}{\sin(\beta-\alpha)}.$$

TWO PROPOSITIONS ON SIMILAR POLYGONS

By

K. V.

(1) ***Similar polygons inscribed in circles are to one another as the squares on the diameters of the circles.***



Let ABCDE, FGHKL be similar polygons inscribed in circles whose diameters are AM, FN.

It is required to prove that

$$\frac{\text{polygon ABCDE}}{\text{polygon FGHKL}} = \frac{AM^2}{FN^2}.$$

Join MB, NG, AC, FH.

The polyygons are similar,

$\therefore$ $\triangle^s$ ACB, FHG are similar,

$\therefore$ $\angle ABC = \angle FHG$.

But $\angle AMB = \angle ACB$ in the same segment,

and $\angle FNG = \angle FHG$ in the same segment.

$\therefore$ $\angle AMB = \angle FNG$.

Also $\angle ABM = \angle FGN$ (*rt.* $\angle^s$ in semi circles).

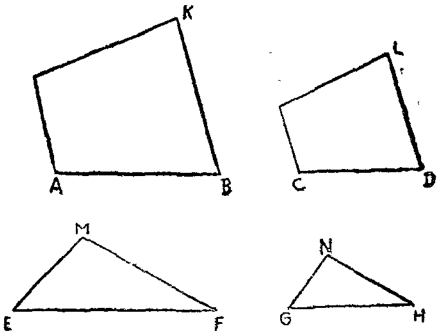
$\therefore$ $\triangle^s$ AMB, FNG are equiangular, and consequently similar.

$$\therefore \frac{AB}{FG} = \frac{AM}{FN}.$$

Hence

$$\frac{\text{the polygon ABCDE}}{\text{the similar polygon FGHKL}} = \frac{AB^2}{FG^2} = \frac{AM^2}{FN^2}.$$

(2) ***If four straight lines are proportional, and a pair of similar rectilineal figures are similarly described on the first and second, and also a pair of similar rectilineal figures are similarly described on the third and fourth, the figures are proportional.***



Let the straight lines AB, CD, EF, GH be proportional, and let ABK, CDL be similar and similarly described rectilineal figures on AB, CD; and let EFM, GHN be like rectilineal figures on EF, GH.

It is required to prove that

$$\frac{\text{Fig. ABK}}{\text{Fig. CDL}} = \frac{\text{Fig. EFM}}{\text{Fig. GHN}}.$$

The figs. ABK, CDL are similar;

$$\therefore \frac{\text{Fig. ABK}}{\text{Fig. CDL}} = \frac{AB^2}{CD^2}.$$

In the same way, $\dfrac{\text{Fig. EFM}}{\text{Fig. GHN}} = \dfrac{EF^2}{GH^2}$.

But by hyp., $\dfrac{AB}{CD} = \dfrac{EF}{GH}$;

$$\therefore \frac{AB^2}{CD^2} = \frac{EF^2}{GH^2};$$

$$\therefore \frac{\text{Fig. ABK}}{\text{Fig. CDL}} = \frac{\text{Fig. EFM}}{\text{Fig. GHN}}.$$

CHARACTERISTICS OF SOUND

By

A. V. S.

The three main characteristics of sound are (*i*) Loudness or intensity (*ii*) Pitch and (*iii*) Quality or timbre.

1. *Loudness.*—Loudness is that characteristic of sound which depends upon the amplitude of the sound wave incident on the ear. Loudness is also known as Intensity. As the amplitude of the wave depends upon the amplitude of vibration of the source producing the sound, we see that loudness ultimately depends on the amplitude of vibration of the source of sound. Greater the amplitude, greater the loudness. By the term 'volume of a note', we mean only the loudness of the note. When the loudness of a note is greater, the energy communicated to the ear per second is also greater.

It has been found that the loudness of a note is directly proportional to the square of the amplitude of the wave incident on the ear. Also, the loudness is inversely proportional to the square of the distance of the hearer from the source. The density of the medium through which sound is propagated, the size of the vibrating body and the presence of resonant bodies in the neighbourhood of the sounding body are also some of the factors that affect the loudness of sound.

The terms faint, feeble, loud &c., apply to this characteristic.

2. *Pitch.*—Pitch is that characteristic of sound by means of which we are able to distinguish the different notes of a musical scale. Pitch of a note depends upon the number of waves incident on the ear per second. The number of waves generated per second depends upon the frequency of the vibrating source. Greater the frequency, greater the pitch. We know that the velocity of sound is given by the product of the frequency and the wave-length. Since the velocity is constant at constant temperature, it follows that notes of higher pitch should have shorter wave-lengths. Hence shorter the wave-length, higher the pitch.

The terms low, shrill, sharp, high &c., apply to this characteristic.

3. *Quality.*—Quality is that characteristic of sound by which we are able to distinguish the notes emitted by different musical instruments and the voices of different persons, although the pitch and loudness are the same. Quality of a notes is also known as its ***timbre.*** Quality of a note depends upon the form of the wave incident on the ear. The form of the wave incident on the ear depends upon the upper-partials or the overtones present in a note. It is also affected by the nature and form of the resonators or sounding boxes of the respective musical instruments. In the case of human beings, the voice is affected by the physical and physiological traits of the person. Thus the note emitted by a veena and a violin are different in quality, although both are stringed instruments. The note emitted by a flute and a nadaswaram are different, although both are wind instruments. So also, the voices of a G.N.B and an Ariyakudi are quite different, although both are majestic in their own way.

The terms rich, round, mellow, supple, majestic &c., apply to this characteristic.

The musical scale.—The simplest type of musical scale used in many countries is the Major Diatonic scale, which consists of the most pleasing succession of eight notes in the ascending order of frequency. The notes and their relations are given below:—

Name (Western)	Do	re	mi	fa	sol	la	te	do
Name (Indian)	Sa	ri	ga	ma	pa	dha	ni	sa
English symbol	C	D	E	F	G	A	B	C′
Frequency	256	288	320	341·3	384	426·7	480	512
Relative frequency	24	27	30	32	36	40	45	48
Interval	1	$\frac{9}{8}$	$\frac{5}{4}$	$\frac{4}{3}$	$\frac{3}{2}$	$\frac{5}{3}$	$\frac{15}{8}$	2

Some musical terms:—(*i*) The note with which the scale begins is known as the *tonic* of the scale or the fundamental note. (*ii*) The ratio of the frequencies of two notes is known as the *interval* between them. (*iii*) One note is said to be an *Octave* higher than the other, when their interval is 2 : 1. (*iv*) When two notes have the same frequency, they are said to be in *unison*. (*v*) When two notes, sounded together, produce a pleasing effect on the ear, they are said to be in concord: and when the effect is unpleasant they are said to be in discord.

THERMAL CONDUCTIVITY

By

R. Pathithapavana, B.Sc.

When one end of a metal rod is heated, the other and becomes warm very soon. In this case, heat passes from the hot end to the cold end of the rod, through its successive layers, without the layers themselves moving. The intermediate layers are heated, in the mean while, to different temperatures in the decreasing scale from the hot end. This process of transference of heat is called conduction.

Materials that conduct heat rapidly are called good conductors of heat. Metals are good conductors of heat, the best among them being silver and copper. Substances like glass, wool, cotton, air and water are very bad conductors of heat. Of all, vacuum is a perfect non conductor of heat and this fact is utilited in the construction of thermos flask.

The coefficient of thermal conductivity :—

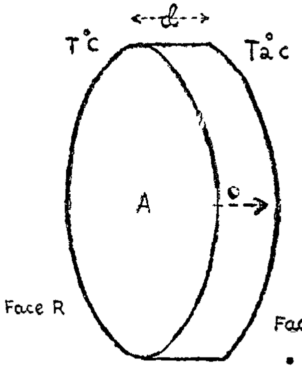


Fig. 1

Consider a parallel sided slab of material of thickness '**d**' and area of cross section 'A'. Let the face **R** be maintained at a constant temperature T_1 and the other face S at a lower temperature T_2. Now heat will flow steadily from face R to face S. The quantity of heat, Q that flows is directly proportional to (1) the area A (2) the dlfference in temperature $T_1 - T_2$ between the two faces (3) the time, *t*, for which heat flows and inversely proportional to thickness, *d*. Therefore Q is proportional to $A \times \frac{T_1 - T_2}{d} \times t$.

$$\text{(i.e.)}\ Q = K \times A \times \frac{T_1 - T_2}{d} \times t,$$

where ***k*** is a constant, called the coefficient of thermal conductivity. The ratio, $\frac{T_1 - T_2}{d}$ gives the fall of temperature for unit thickness of the slab and it is called the temperature gradient across the slab.

The above relationship provides a method of defining thermal conductivity. If $A = 1$ $T_1 - T_2 = 1$, $d = 1$ and $t = 1$,

$$Q = \frac{K \times 1 \times 1 \times 1}{1} = K$$

Therefore, the coefficient of thermal conduotivity is defined as the quantity of heat thatflows in unit time across unit area of a plate of unit thickness, when the difference in temperatures of its faces is one degree.

Thermal conductivities of various metals can be compared, by using Edrer's apparatus.

The apparatus consists of a cylindrical copper vessel. The rods of metals whose thermal conductivities are to be compared, are soldered to the bottom of the vessel as shown in the Fg. 2 The rods must be of same length and diameter and their surfaces, of similar nature.

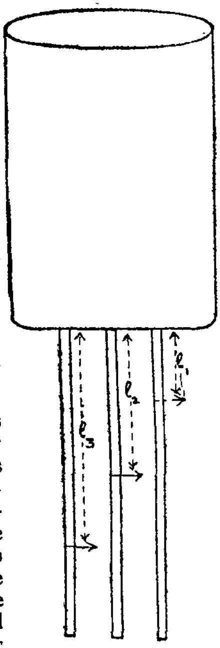


Fig. 2

The rods are coated uniformly with paraffin wax and a sliding index is slipped on each rod and fixed at the top of each rod. The wax on solidification keeps the indexes in position. The vessel is clamped vertically and water is poured into it. The water is kept boiling, by passing steam into it.

The ends of the rods, fixed to the bottom of the vessel are all at the temperature of the boiling water and heat is conducted along each rod, the different parts of the rod being heated to different temperatures. On each rod, wax melts over a certain length where the temperature is above the melting point of wax. Hence the indexes slide down each rod and they remain stationery at points where wax has just solidified.

When the positions of the indexes are steady. the distance of each index from the bottom of the vessel is measured. Let the lengths be, l_1, l_2 and l_3 and let their thermal conductivities be k_1, k_2 aud k_3.

Then, $k_1 : k_2 : k_3 = l_1^2 : l_2^2 : l_3^2$.

Note :—The absolute conductivity of a metal can be determined by the aboxe experiment, using two rods only. If k_1 and k_5 are the thermal conductivities of materials of the rods and l_1 and l_2 are the respective lengths over which wax has melted, we have $\frac{k_1}{k_2} = \frac{l_1^2}{l_2^2}$. If k_2 is assumed, k_1 can be calculated.

PROBLEMS

(1) Calculate the amount of heat which would flow per minute through a sheet of iron, 1 metre square and 4·5 mm. thick, if one face is at 100°C and the other at 110° (M.U—1939)

The quantity of heat conducted in t seconds is given by

$$Q = K\,A\left(\frac{T_2 - T_1}{d}\right) \times t.$$

In the above equation, Thermal conductivity of iron, K = ·15 (assumed).

Area, A = 1 square metre
= 100 × 100 sq. cms
= 10^4 sq. cm,

$T_2 - T_1 = 110 - 100 = 10°C$

t = 1 mt = 60 seconds.

d = 4·5mm. = ·45 cms.

$$\therefore\ Q = \frac{\cdot 15 \times 10^4 \times 10 \times 60}{\cdot 45} = 20 \times 10^5 \text{ calories.}$$

(2) The inside of a glass window 2 mm. thick and 1 square metre in area is at a temperature of 15°C and the outside is at −5°C. Calculate the rate at which heat is escaping from the room by conduction through the glass (Thermal conductivity of glass is 0·002 C G.S. units).

Area of the glass window A = 1 sq. metre
= 10^4 sq. cm.

Difference in temperatures $(T_2 - T_1)$
= 15 − (−5) = 15 + 5
= 20°C.

time t = 1 scond,

Thickness (d) = 2 mm = 0·2 cms.

k = 0·002.

∴ The quantity of heat that flows in 1 second by conduction, Q.

$$= \frac{\cdot 002 \times 10^4 \times 20 \times 1}{\cdot 2}$$

= 2000 cals.

Rate of flow is 2000 calories per second.

(3) One side of a copper plate 10 cm. square is kept at 100°C and the other side at 0°C. The plate is ·5 cm. thick. If all the heat conducted across the plate in 10 mts. is used to melt ice, calculated the amount of ice melted.

[Thermal conductivity of copper = ·9, latent heat of fusion of ice = 80 cal./gm.].

The quantity of heat that is conducted through the plate in 10 mts. Q.

$$= \frac{\cdot 9 \times 10 \times 10 \times 100 \times 10 \times 60}{\cdot 5} \text{ cal.}$$

Let x grams of ice be melted.

Then $x \times L = Q$.

$$i.e.\quad x \times 80 = \frac{\cdot 9 \times 10^5 \times 60}{\cdot 5}$$

$$\therefore\quad x = \frac{\cdot 9 \times 10^5 \times 60}{\cdot 5 \times 80}$$

= 135000 grs.

= 135 kilogram.

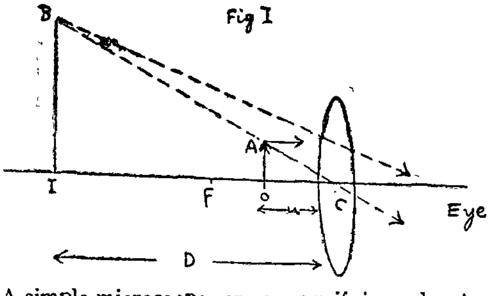
OPTICAL INSTRUMENTS

By

J. R. Thiruvengadam, B.Sc.

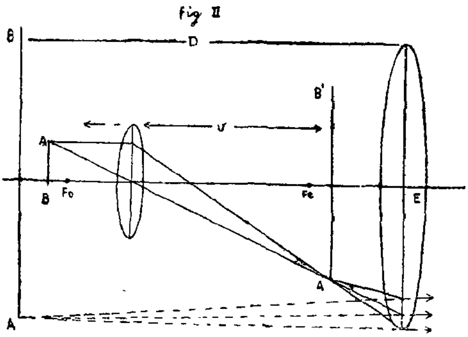
The simple microscope :—

The apparent size of an object depends on the size of the image formed on the retina. The nearer an object is to the eye, the greater is the angle which it subtends at the eye and the larger is the retinal image. In order to observe detail, the object should be brought up very close to the eye, but it should not be within the near point of the eye since objects within the near point of the eyes are not distinctly seen. Hence the image of the object, for maximum clear vision should be seen at the least distance of distinct vision from the eye (25 cms. for a normal eye.



A simple microscope or a magnifying glass is a converging lens of short focal length. The eye is placed close to the lens. The object to be viewed is placed between the principal focus and the optic centre and keeping the eye close to the lens, the lens is adjusted till the image is obtained at L. D. D. V. The image is magnified and virtual. In the figure is shown a pencil of rays prceeding from an object O A to the eye. The image I B is formed at the near point D cms. from the eye and also the eye is very close to the lens.

Compound Microscope :—



AB = Object.

B′A′ = Inverted image formed due to objective, and lying within the focal plane of the eye piece.

BA = Final image formed at least distance of distinct vision.

O = Objective, convex lens of short focal length.

E = Eye piece, convex lens of comparatively earge focal length.

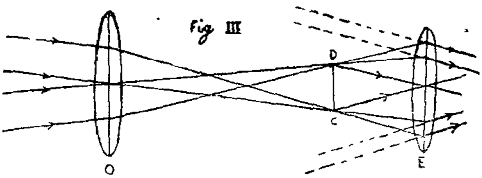
F_o = Focal length of objective.

Fe = Focal length of eye piece.

The compound microscope consists of two convex lenses, that which faces the object called the objective and that which is near the eye called the eye piece. The objective O is a convex lens of short focal length and the eyepiece E is also a convex lens of comparatively large focal length. An object AB is placed between f and $2f$ of the objective O. The objective forms a real inverted image much larger than the object at B′A′. B′A′ lies at or within the principal focus of the eye piece. The eye piece now acts as a magnifying glass. B′A′ nowbecomes the object for the eye-piece which forms a final, inverted and magnified

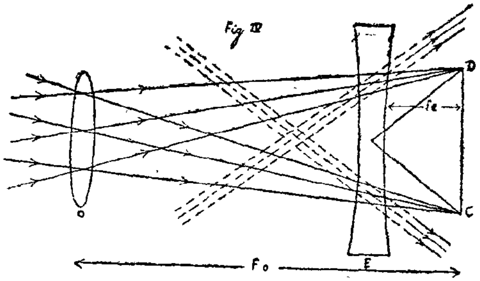
image B A. The microscope is adjusted until the final image is at least distance of distinct vision.

Astronomical Telescope :—



Parallel rays from a distant object fall on an object glass O, a convex lens of large focal length. A real inverted image CD is formed in the focal plane of the objective. The eye piece, a convex lens of short focal length is arranged so that CD falls at or within its principal focus. The eye piece acts as a magnifying glass and produces an inverted, magnified image. This may be any where between the near point of the lens and infinity. The diagram has been drawn to show the final image at infinity. The teles cope is then said to be in normal adjustment.

Galilean Telescope :—



The objective O forms a real inverted image CD of a distant object in its focal plane. The objective is a converging lens of long focal length. Before the image is formed, the rays pass through the eye piece. a concave lens of short focal length. The eye-piece forms a virtual, erect, magnified image, anywhere between the near point of the eye and infinity. The diagram is drawn so that the final image is at infinity. If the image is to be formed at infinity, CD must be at the principal focus of the eyepiece and the distance between the lenses must be equal to the difference in the focal lengths of the objective and the eyepiece.

Comparison of compound Mircroscope, Astronomical Telescope, and Galilean Telescope.

Compound Microscope.	Astronomical Telescope.	Galilean Telescope.
(1) Both objective and eye-piece convex lenses. Objective is a lens of short focal length. Eye piece is a lens of long focal length.	Both objective and eye-piece, convex lenses. Objective, lens of long focal length. Eye-piece lens of short focal length.	Objective, convex lens of long focal length. Eye-piece, concavel ens ofshort focal length.
(2) Nature of image:—Inverted, magnified, formed at L.D, D.V.	Nature of image inverted. magnified formed at infinity.	Nature of image:-Erect magnified, formed at infinity.
(3) Distance between the lenses can vary.	Distance between the lenses constant and is equal to the sum of the focal lengths of objeetive and eye-piece.	Distance between the lenses constant and is equal to the differencebetween the focal lengths of objective and eye piece.
(4) Magnification depends on the distance between the object and objective.	Magnification is equal to $\frac{\text{The focal length of objective}}{\text{The focal length of eye-piece.}}$	Magnification is equal to $\frac{\text{The focal length of objective}}{\text{The focal length of eye piece.}}$

Department of Chemistry

Revision acid—Extraction of Metals from their Ores

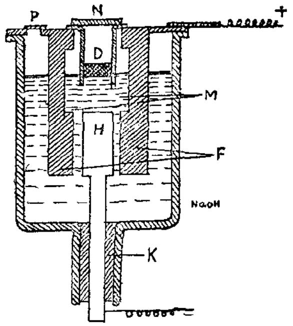
By G. V.

Sodium—Does not occur free

NaCl—Sea : rock salt : springs
Na_2SO_4—Spring and natural waters
$NaNO_3$—Chile Salt Petre
Na_2CO_3—Trona
$Na_2CO_3NaHCO_3$
Borax—Tincal

Preparation of the metal

(1) Electrolysis of fused NaOH at about 380° in an iron pot—cathodes of iron and nickel anodes—Heated by gas burners



MANUFACTURE OF SODIUM

$NaOH \rightarrow Na^+ + (OH)^-$
$Na^+ \rightarrow Na$
$(OH)^- \rightarrow (OH)$
$4(OH) \rightarrow 2H_2O + O_2$
$2H_2O + 2Na \rightarrow 2\,NaOH + H_2$

(2) Electrolysis of fused NaCl (with $CaCl_2$) using Pb or Hg cathode over 700°—800°C.—Distilling the alloy to get Na—metal.

Potassium—Does not occur free

K_2CO_3—Plant ashes—Beet Molasses
$KCl\ MgCl_2 6H_2O$—Carnallite
$K_2SO_4 MgSO_4 6H_2O$—Schonite
$K_2SO_4 MgSO_4 MgCl_2 6H_2O$—Kainite
KCl—Sylvine
KCl NaCl—Sylvinite

Preparation of the metal

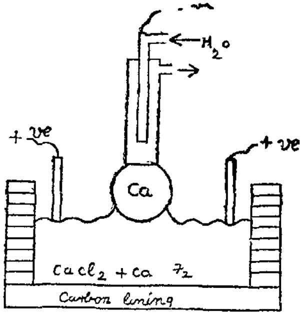
(1) Electrolysis of KCl (+ $CaCl_2$) like the preparation of Na : KOH is not used as metallic potassium is soluble in KOH : potassium is not manufactured on a large scale.

Calcium—Does not occur free

$CaCO_3$—Limestone—chalk, marble—Aragonite — Icelandspar — Calcite calcspar—Sea shells Pearls
$CaCO_3 MgCO_3$ Dolomite
$CaSO_4$—Anhydrite
$CaSO_4 2H_2O$ Gypsum ; Alabaster

Preparation of the metal

Electrolysis of $CaCl_2$ + CaF_2 mixture in carbon lined iron tanks—with graphite anodes and water cooled iron cathodes being raised as the metal forms



MANUFACTURE OF CALCIUM

$CaCl_2 \rightarrow Ca^{+} + 2Cl^-$
$Ca^{++} \rightarrow Ca$
$Cl^- \rightarrow Cl$
$Cl + Cl \rightarrow Cl_2$

The long pencil of Ca is cut. A layer of electrolyte prevents the oxidation of the metal. The metal is purified by recrystallisation from molten sodium.

Barium—Does not occur free

$BaSO_4$—Barytes—Heavy spar
$BaCO_3$—Witherite
$BaCO_3 CaCO_3$—Baryto calcite

Preparation of the metal

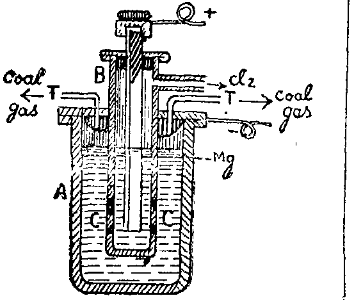
Electrolysis of $BaCl_2$ fused with a mercury cathode. **Barium** metal is not used on a large scale.

Magnesium—Does not occur free

$MgCO_3$—Magnesite
$MgCO_3CaCO_3$—Dolomite
$MgSO_47H_2O$—Epsom salts
$MgSO_4H_2O$—Kieserite
$KClMgCl_2 6H_2O$—Carnallite
$K_2SO_4MgSO_46H_2O$—Shonite
$K_2SO_4MgSO_4MgCl_26H_2O$—Kainite

Preparation of Magnesium

Electrolysis of fused Carnallite or $MgCl_2+NaCl$ mixture at 700° in a current of H_2 or coal gas: Anode of graphite surrounded by a porcelain tube to lead off chlorine gas.



PREPARATION OF MAGNESIUM

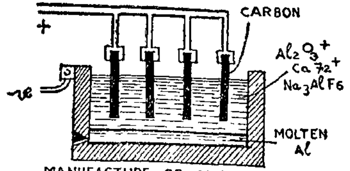
$MgCl_2 \rightarrow Mg^{++}+2Cl^-$
$Mg^{++} \rightarrow Mg$
$Cl^- \rightarrow Cl$
$Cl+Cl \rightarrow Cl_2$

Aluminium—Does not occur free

$Al_2O_3H_2O$—Diaspore
$Al_2O_32H_2O$—Bauxite
$Al_2O_33H_2C$—Gybbsite
AlF_33NaF—Cryolite

Preparation of Aluminium

Purification of Bauxite—Roasting to oxidise iron and make it porous—Digestion with NaOH—Filtration of Sod. aluminate soln. from impurities passing CO_2 through $(NaAlO_2)$ soln, $Al_2O_3+2NaOH \rightarrow 2NaAlO_2+H_2O$ Electrolysis of a solution of purified Bauxite (Al_2O_3) in a fused bath of cryolite and (CaF_2). Fluorspar contained in an iron box lined with carbon blocks as cathode Anodes of graphite are suspended in the molten bath. Temp 875—950°. Carbon powder over the electrolyte. Al_2O_3 added from time to time—Continuous process



MANUFACTURE OF ALUMINIUM

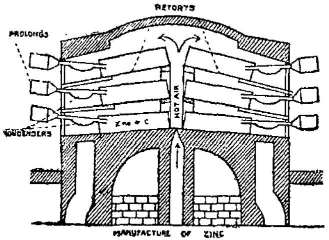
$AlF_3 \rightarrow Al^{+++}+3F^-$
$Al^{++} \rightarrow Al$
$F^- \rightarrow F$
$F+F \rightarrow F_2$
$2Al_2O_3+6F_2 \rightarrow 4AlF_3+3O_2$

Zinc—Native Zinc occurs in traces

ZnS—Zinc Blende
$ZnCO_3$—Zinc spar; calomine
ZnO—Zincite—Red Zinc ore

Preparation of Zinc

(1) Concentration of the ores—Gravity separation with levigation or with a current of water—Floation—Electro magnetic separation for Fe_2O_3
(2) $ZnCO_3$ ore heated to get ZnO Zn S is roasted in a current of air $ZnCO_3 \rightarrow ZnO+CO_2$
$2ZnS+3O_2 \rightarrow 2ZnO+2SO_2$
Roasting is done in Pyrites burners with constant stirring and SO_2 is converted into H_2SO_4
(3) Reduction of the oxide with carbon and distillation in fire clay retorts $ZnO+C \rightarrow Zn+CO$



MANUFACTURE OF ZINC

(4) Refining spelter by distillation over carbon or electrolysis of $ZnSO_4+H_2SO_4$—Al cathodes and Pb anodes
II. Electrolysis—ZnO obtained is dissolved in H_2SO_4—impurities precipitated with lime and electrolysed. Spent electrolyte used for redissolving ZnO

Mercury—Native mercury occurs in traces

HgS—Cinnabar

Preparation of mercury.

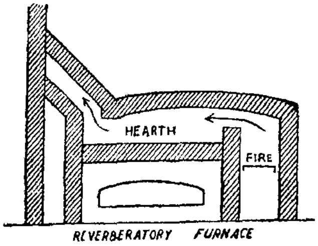
The ore is roasted in a current of air or with a flux CaO or Fe to combine with the sulphur.
$HgS+O_2 \rightarrow Hg+SO_2$
$HgS+Fe \rightarrow Hg+FeS$
Mercury is condensed in Aludels or Udels or under water
Purification.—Filtered through chamois leather—washed with 5% nitric acid—Distilled under vacuum.

Tin—Native Tin occurs in traces	*Lead*—Native Lead Occurs in traces	*Chromium*—Does not occur free	*Iron*—Native iron occurs in traces in Basaltic rocks
SnO_2—Tinstone or cassiterite ($Fe\,AsS_2$; cu FeS_2—*Tungstates*). Stannite or Tin pyrites with Sulphides of Cu, Sn Fe Zn etc.	PbS—Galena PbC_2O_3—Cerussite $PbSO_4$—Anglesite PbC_2O_4—Crocoisite	Cr_2O_3—Chrome Ochre $Fe\,(CrO_2)_2$— Chromite or Chrome iron ore $PbCrO_4$—Crocoisite	Fe_2O_3-Red Haematite $Fe_2O_3nH_2O$—Brown Haematite $Fe_2O_3\,3H_2O$-Limonite Fe_3O_4—Magnetite $FeCO_3$—Siderite (or) Spathic iron ore FeS_2 —Iron pyrites
Preparation of Tin 1. Crushing the ore—washing with water — Calcination in revolving furnace to remove **As**; S etc. (sometimes with Na_2CO_3 to remove. Was tungstates)-Electro magnetic separation of Tungsten and Fe_2O_3—washing with water to remove soluble and lighter impurities—The product is called ***Black Tin***. 2. Reduction of Black Tin with Carbon in a reverberatory furnace. $SnO_2 + 2C = Sn + 2Co$ 3. Refining—(1) Liquation and refining the dross. (2) Heating molten Tin in a current of air to oxidise the impurities which form a scum—3) Reduction with carbon and poling.	***Preparation of Lead*** 1. Richer ores in openhearth or reverberatory furnace. (a) Roasting stage—low temp—air. $PbS + 2O_2 \rightarrow PbSO_4$ $2PbS + 3O_2 \rightarrow 2PbO + 2SO_2$ (b) Reaction stage—high tem.—No air. $PbS + PbSO_4 \rightarrow 2Pb + 2SO_2$ $PbS + 2PbO \rightarrow 3Pb + SO_2$ Lime is added as a flux to remove the impurities as a slag. 2. Poorer ores — roasted to PbO Sintered into lumps—mixed with coke and lime and reduced in a blast furnace. 3. Ore is roasted to Sulphates—washed with water to remove soluble impurities. $PbSO_4$ dissolved in $NaCl + Cl_2$ and soln. electrolysed. 4. Refining crude Lead by Electrolysis of $PbSiF_6 + H_2SiF_6$ fused or heating it in a current of air to oxidise impurities, removing the scum—reducing with carbon and by Poling. Desilverisation of Lead.	***Preparation of Chromium*** 1. Thermit Process $Cr_2O_3 + 2Al \rightarrow Al_2O_3 + 2Cr.$ 2. Reduction of Cr_2O_3 in an electric furnace with Carbon or coke. 3. Electrolysis of Chromium Salts with mercury cathode and distilling the Amalgam under Vacuum to get pure metal. *Ferro Chrome*—by reducing Chromite with carbon in an electric furnace. Pure Chromium is not largely prepared on a large scale. *Manganese*—Does not occur free MnO_2—Pyrolusite Mn_2O_3—Braunite Mn_3O_4—Hausmanite $Mn_2O_3H_2O$-Manganite MnS—Manganese Blende ***Preparation of Manganese*** 1. Thermit process MnO_2 heated at red heat to Mn_3O_4 which is reduced with Al: Reaction between MnO_2 and Al is explosive. 2. Reduction of oxides with coke in an electric furnace 3. Electrolysis of Manganese, salts with mercury cathode Ferromanganese and Speigeleisen are largely prepared by reducing a mixture of Fe_2O_3 and MnO_2 in a blast furnace or electric furnace.	***Manufacture of pig iron*** Reducing a mixture of carbonate or oxide ore with limestone and coke in a Blast furnace $C + O_2 \rightarrow CO_2$: $CO_2 + C \rightarrow 2CO$ $CaCO_3 \rightleftarrows CaO + CO_2$ $Fe_2O_3 + 3CO \rightleftarrows 2Fe + 3CO_2$ $Fe_2O_3 + 3C \rightarrow 2Fe + 3CO$ $CaO + SiO_2 \rightarrow CaSiO_3$ $CaO + Al_2O_3 \rightarrow CaO\,Al_2O_3$ Slag and Pig iron are separated—Energy in the waste gases is recovered. 2. ***Manufacture of wrought iron*** Puddling process—with Haematite in Reverberatory or Puddling furnace. ***Continued on next page***

Copper—Native Copper occurs in workable amounts

Cu_2O—Cuprite
Cu_2S—Copper glance · Chalcocite
$CuFeS_2$—Copper Pyrites—Chalcopyrites
$CuCO_3Cu(OH)_2$—Malachite
$2CuCO_3Cu(OH)_2$—Azurite

1. ***From Native Copper*** : By Liquation and refining.
2. ***From Carbonate and Oxide ores***
Decomposing the carbonate to the oxide and reduction with carbon in a reverberatory furnace—refining.



Preparation of Copper

3. ***From Sulphide ores***
(a) Concentration—washing and floatation
(b) Roasting $4CuFeS_2 + 9O_2 \rightarrow 2Cu_2S + 2Fe_2O_3 + 6SO_2$
(c) Smelting the roasted ore with the sand in a reverberatory furnace to get matte
(d) Conversion of matte into Blister copper in a Bessemer converter
(e) Refining Blister Copper in a reverberatory furnace or by electrolysis

Wet Methods—(1) dry chlorination. (2) wet chlorination. (3) action of rain and air on Pyrites heaps.

Silver—Native Silver is found in small quantities

Ag_2S—Silver glance
$AgCl$—Horn Silver
$Ag_2S\ Cu_2S$—Copper Silver glance
$Ag_2S\ Sb_2S_3$—Antinomy Silver glance.

Preparation of Silver

1. Cyanide Process

$$Ag_2S + 4NaCN \rightleftarrows 2NaAg(CN)_2 + Na_2S$$
$$2Na_2S + 2O_2 + H_2O \rightarrow Na_2S_2O_3 + 2NaOH$$
$$2NaAg(CN)_2 + Zn \rightarrow 2NaCN + Zn(CN)_2 + 2Ag$$

. *Amalgamation Process*

Ore + NaCl + Pyrites—roasted in air—mixed with water: ground to fine powder: trodden by mules for 6-8 weeks—mercury amalgam seperated by washing and settling—It is distilled to separate Hg from Ag.

3. Desilverisation of Lead

Parke's (Zn) Process: Pattinson's Process and cupellation—Refining anode mud.

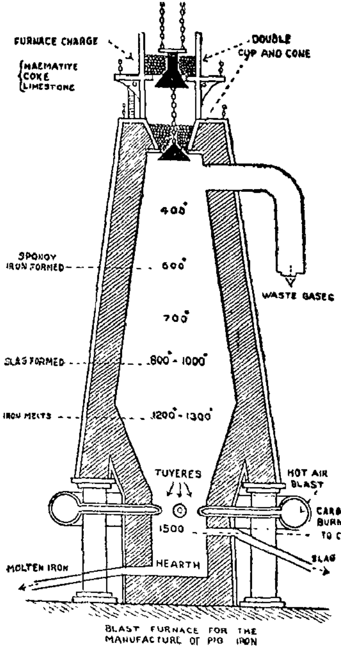
4 Wet Process

Ore + Salt roasted and AgCl, extracted with $Na_2S_2O_3$. Silver is PPtated as Ag_2S which on heating with Na_2CO_3 gives pure Ag.

Iron—Continued

3. Manufacture of Steel

1. Cementation Process
2. Crucible Process
3. Acid and Basic Bessemer Process
4. Acid and Basic Siemens Martin or open hearth Process
5. Electrical furnace methods



BLAST FURNACE FOR THE MANUFACTURE OF PIG IRON

Quenched steel: Annealed steel: tempered steel—case hardened iron, Alloy steels.

REVISION ACID

By G V.

—	Definition	Methods of Determination	Mutual Relationship
Chemical equivalent ..	*Or* the equivalent weight of an element is a number indicating the parts by weight of the substance which combine with, displace or displaced by 1·008 parts (by weight) of hydrogen, 8 parts of oxygen or 35·46 parts of chlorine or the equivalent weight of any other substance	1. *Oxide methods.* (*a*) Conversion of an element into its oxide—direct and indirect oxidation. (*b*) Reduction of the oxide to the element (in a current of hydrogen. 2. *Chloride methods.* (*a*) Conversion of an element into its chloride. (*b*) Reduction of the chloride to the element. (*c*) Analysis of the chloride with silver nitrate. 3. *Displacement methods.* (*a*) One metal by another from its salt solution. (*b*) Hydrogen from acids (HCl). 4. *Hydride methods.* (*a*) Conversion of an element to its hydride. (*b*) Reduction of the hydride to the element. (*c*) Analysis of the hydride. 5. Conversion of one compound into another. 6. Electrolytic methods.	At wt. = Eq. wt. × valence. Eq wt. of an acid $= \frac{\text{Mol. wt.}}{\text{Basicity}}$ of the acid. Eq. wt. of a base $= \frac{\text{Mol wt.}}{\text{Acidity}}$ of the base. Eq. wt. of an oxidising agent :— Eq. wt. of a reducing agent—
Gram equivalent (wt.)	Equivalent weight expressed in grams		
Atomic weight ..	Of an element is a number indicating how many times the atom of the element is heavier than an atom of hydrogen (H = 1·008) or $\frac{1}{16}$th part of the weight of an oxygen atom (0 = 16)	1. Canni 33 aro's method-based on Avogadro's Hypothesis. 2. Method based on Dulong and Petit's Law. 3. Method based on the law of Isomorphism. 4. Eq. wt. × Valence 5. Chemical methods of Analysis.	At wt. $= \frac{\text{wt. of 1 atom of the element}}{\text{wt. of 1 atom of H(H=1·008)}}$ Mol. wt. of an element or compound = $\frac{\text{wt. of 1 mole of the substance}}{\text{wt. of 1 atom of H (H=1·008)}}$

—	Definition	Methods of Determination	Mutual Relationship
Molecular weight ...	Of an element or compound substance is a mere number indicating how many times the molecule of the substance is heavier than an atom of hydrogen (H = 1·008) or $\frac{1}{16}$th the weight of an oxygen atom (0 = 16)	1. Vapour density × 2. 2. Method based on gram molecular volume [density (g/l) × 22·4] at N.T.P. 3. Graham's Law of diffusion $\frac{R_1}{R_2} = \sqrt{\frac{d_2}{d_1}}$ 4. (*a*) At weight × Atomicity = Mol. wt. for elements. (*b*) Weight of the molecular formula = Mol. wt. for compounds. 5. Methods based on the depression of freezing point and elevation of boiling point of solutions.	Gram Molecular volume = 22·4 liters at **N.T.P.** $= \frac{\text{Gram Molecular weight}}{\text{density of gas or vapour at N.T.P.}}$ Mol. wt. = 22·4 × density of a gas or vapour (g/L) at **N.T.P.**
Vapour density ..	The density of a substance in the vapour condition at N.T.P. ÷ the density of hydrogen at N.T.P.	1. Victor Meyer's 2. Duma's 3. Hoffman's for volatile substances 4. Regnault's and 5. Lab methods for gases and vapours.	Mol. wt. of an element = At wt. X atomicity.
Atomicity ..	Number of atoms in a molecule		
Gram Molecular volume	The constant volume of 22·4 litres occupied at N.T.P. by one gram molecular weight of any gas or vapour		

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A Note on "Petroleum: Its Production and its Products"

By

K. Satyanarayanaswamy, M.Sc.

In the modern world, every country needs oil (petrol), steel or iron, and coal for industrialisation. Without these materials in sufficient quantities, they cannot progress. Few countries are fortunate enough in possessing natural resources of petroleum, which is necessary for locomotion — aeroplanes, motors, etc. . . United States, Russia, Persia, Arabia are rich in oil, Dutch East Indies, Burma, Rumania, and a few other countries are also having it in a lesser degree.

Petroleum is called rock oil; earth oil or mineral oil. It occurs inside the earth; holes are drilled upto stratum containing the oil. Sometimes, the oil may gush forth with great force and in certain places the spring is said to have attained a height of nearly 300′. In most cases, it has to be pumped out. These borings are called petroleum wells.

In a few places, a gas is associated with petroleum and issues out at great pressure. This is termed 'Natural gas'—it is a mixture of lower hydrocarbons and is utilized in America as a fuel — for heating purposes both in industries and in homes.

The crude petroleum, as it issues out of the well, is thick, viscid, fluorescent, and bad smelling liquid of dark colour or sometimes, green. The smell is due to the sulphur compounds present in it. This is sent through pipelines to the refineries which are generally situated at a distance of 100 miles or more from the oil fields.

There are two theories which try to explain the origin of petroleum—(i) that which says about its being inorganic in origin and the other about the organic origin. The former was propounded by Mendeleef, the Russian scientist. He said the oil is formed by the action of steam on metallic carbides possibly under pressure, inside the layers of earth. The second theory is by Engler, who says that petroleum is formed from the animal and plant remains inside the earth in the presence of water and also at the great pressure they might have been subjected to. Evidences are more in favour of the latter theory.

Petroleum is a complex mixture of various hydrocarbons: paraffins mainly, cyclic hydrocarbons called naphthenes, and aromatic hydrocarbons like benzene and toluene. The actual proportion of these differs from place to place. American oil is rich in paraffins, Paupuan oil rich in aromatic hydrocarbons. There are also small amounts of organic acids present in all samples.

Petroleum is refined by the repeated distillation into fractions collected within certain ranges of temperature. The fractions might be purified by treatment with suitable chemicals like concentrated sulphuric acid, sodium hydroxide etc.

The main fractions are:

Upto 150°C—petroleum Naphtha

150°C—250°C : kerosene oil

250°C—300°C : gas oil or Diesel oil above 300°C lubricating oils.

Petroleum Naphtha is further divided into following fractions: products distilling upto a temperature of 70°C are used for refrigeration purposes :

From 70°—120°C : gasolene or petrol: used as a fuel chiefly for motor cars and aeroplanes.

From 120°C—150°C : cleaning oil or petroleum benzine : used in dry cleaning and in paints and varnishes.

·Kerosene oil is refined with concentrated H_2SO_4 and then the acid Layer is drained off. The traces of the acid are removed with a dilute solution of an alkali and finally washed with water. Kerosene oil (also called paraffin oil) is used as an illuminant.

Next product is gas oil or diesel oil which is used for the preparation of town gas used for heating purposes ; this oil is nowadays used as a fuel for Diesel engines.

Above 300°C, distillation is conducted under reduced pressure in order to avoid decomposition : various lubricating oils are got.

Other products obtained are Vaseline used in pomades, and ointments,

Paraffin coax: used in the making of candles,

Petroleum pitch . this is the residue got after the distillation of crude oil is completed : used in road making.

With the increased development and use of the motor car and aeroplane, the demand for the lighter fractions of the mineral oil (petrol) has increased enormously. · Therefore methods have been devised to meet this demand. 'Cracking' is one sueh method. The heavier fractions like gas oil consist of higher hydrocarbons. The vapour of those is passed into a red hot tube when the molecules break up into simpler ones—and thus the lighter petrol is got.

Artificial methods for the production of petrol: coal, which is more abundant than oil is naturally alternative source of energy. Attempts are being made to prepare petrol from this source and two methods are worked out successfully :

1. Hydrogenation of coal under pressure : hydrogen is made to combine with coal at pressures of 200 to 700 atmospheres, and temperature 400°C to 500°C, in the presence of catalysts. Petrol is produced.

2. Synthesis from water gas and hydrogen· water gas is prepared from coke, anthracite or coal, and steam. It is mixed with equal volume of hydrogen and the mixture is passed over a catalyst (cobalt etc.,) at a temperature of 200°C. The pressure employed is slightly higher than that of the atmosphere. A mixture of hydrocarbons very similar to that of petrol is obtained.

Department of History :

SHIVAJI

By

Neela Mudaliar, M.A.

Shivaji the architect of the Maratha power was born in 1627 at a time when there was religious and social stir in the country. Son of Shahji Bhonsle-a jagirdar in the service of Bijapur State, Shivaji's early life was influenced by his mother, a woman of religious turn of mind who inspired him with stories of renowned heroes and warriors of bygone days. Stirred in spirit by these stories and by the Hindu Sages who instilled in him love of Hindu religion, he grew up in the Bijapur Court which proved a training ground for his future military and political career.

The chief fascination for us in Shivaji's life—was his struggle for freedom. His uniqueness rests in his great capacity for not only fighting, but also in organisation. His success was due to both these sets of qualities, no less than to his great and noble idealism. He was no mere Robinhood: he was a constructive statesman and creative nation builder. Shivaji possessed a creative genius of high order and from a small jagirdar—rose to a position of powerful king who struck terror in the hearts of his enemies and founded a maratha independant state in the teeth of muslim opposition. As a eminent historian has observed " Shivaji's greatness lay in his character and practical ability and the imperishable achievement of his life was the raising of 'Marathas into an independent self-reliant people, conscious of their oneness and high destiny and his most precious legacy was the spirit that he breathed into his race—a moral force he occupies the most remarkable position in the history of medieval India ".

In order to be able to appreciate his achievements we have only to think of the social and political conditions as they existed before his time. The people of maharashtra were divided —were too weak, superstitious and sectarian But from a very early age in his life Shivaji started a movement for the liberation of his country and people and succeeded beyond the bounds of credibility.

His success only proves him not only as a great organiser, successful administrator but also a great general and a soldier. In order to appreciate his generalship and soldierly qualities—we have only to know his military system and his principles. The most important thing that Shivaji did for the army was that he gave it a cause to fight for—it was Swaraj Before his time" the marathas were only free... lancers to be purchased by the highest bidder but now they were constituted into a national militia...highly patriotic. His military organisation was a model of efficiency and he adopted the methods of warfare best suited to the nature and character of his soldiers, the nature of the country and strength of his enemy. Above all he had the born leader's personal magnetism which drew best elements in the country and won for him devoted services of his officers.

A close examination of Shivaji's administrative system will tell us that he was not only a great soldier and a national leader but also a farsighted statesman of the first rank. He established a very highly organised system of administration which enabled his governmental machinery work smoothly even in his absence. He created the maratha army which shattered the moghul empire in the height of its power and offered the only real opposition to the British in India. The glories of the Peshwar and Rajas of Satara have long since departed but in the great feudatory states of Western Hindustan.

namely Gwalior, Indore and Baroda, we still see the fruits of organising genius of Shivaji.

Shivaji's private life was marked by lofty morality and purity. Intensely religious, he was free from the vices of his age. In an age of persecution his toleration was remarkable and his desire was always to protect the religious freedom of all people...muslims no less than hindus. His respect for koran, muslim women, muslim saints and mosques was in direct contrast with Aurangzib's biggotry and fanaticism. Even his greatest critic bears testimony to these remarkable traits in his character and as Kennedy remarks "his faults were mainly those of the time, his virtues were his own". By his achievements—Shivaji had made the Maratha Nation in the 18th both a cultural and political triumph. Its roots were in the moral character of the people. A down trodden and long suffering race had asserted itself with vigour and liberated land of culture from the throttling grip of foreigners. In doing this they had created a new state and a new order superior to any, that hitherto existed in Hindu India. Their idealism was noble and their organisation was sound; it was spontaneous, healthy, liberal practical and the natural expression of genius of maharashtra...in short it was the concrete manifestation of "Maharashtra Dharma".

The empire that Shivaji created was a bloated empire which could be sustained by bloated brains, and Shivaji's empire could not be maintained without Shivaji's character. Sweeping conquests could not create nation. Hence hatred was earned instead of gratitude. Shivaji had built his empire on the principle of unity—unity of purpose, unity of interest and unity of effort. Divided loyalties could only lead to disintegration and death. Verily history has its warnings no less than inspirations!

By the above achievements—Shivaji occupies a remarkable and imperishable position in the history of mediaeval India. We can therefore rightly conclude with Prof. Sarkar that States fall, empires break up, dynasties become extinct, but the memory of a true hero as king like Shivaji remains an imperishable historical legacy for the entire human race.

"The pillar of a people's hope,
The centre of a world's desire"

Tug of War—Staff *vs.* Students

The Course of the Reformation in England

By

P. Natarajan, B.A.

In the reign of Henry VIII, the second Tudor king, the Reformation began in England. It is sometimes argued that but for the step taken by Henry VIII, there would have been no reformation at all in England. This is not a correct view. Equally we cannot say that Aurangzib was solely responsible for the downfall of the Moghul Empire. There were other forces as well that brought about the Reformation in England. Renaissance and the rise of National states were the other factors that had been also responsible for Reformation in England. Hence no individual, however great he might be, could start a movement himself.

Political Changes under Henry VIII.—Henry VIII was a staunch supporter of Catholicism, and the title of the 'Defender of the Faith' was conferred on him by the Pope. However Henry was upset over the failure of the Pope to grant divorce. Hence it is said that the divorce of Catherine of Aragon was the immediate cause of Reformation. He cut off his relations with the Pope in Rome for personal reasons. He passed the Act of Supremacy The Papal control was abolished. English church was separated from the Catholic Church and Henry became the head of the Church. But he introduced no doctrinal changes. The Statute of Six Articles was also passed affirming the principles of Catholicism. It will be therefore accurate to describle the Reformation under him as Catholicism minus Papacy. Monasteries were also abolished and all the monastic wealth was utilised to create new lords, to construct schools and strengthen the royal navy.

Doctrinal Changes under Edward VI.—Under Edward VI extreme Protestantism was established. The Statute of Six Articles was repealed. The first Prayer Book was introduced. This book was prepared by Archbishop Cranmer and enforced by the Act of Uniformity of 1549. Latin Mass was abolished. Images of saints were removed. Clergymen were allowed to marry. Cranmer and Latimer were the leading reformers of the age. *Forty two articles containing the* essential doctrines of protestantism were issued.

Catholic Reaction under Queen Mary.—Mary was the daughter of Catherine of Aragon, a Catholic. She brought Catholicism once again into England. She was a confirmed Catholic. She wanted to take revenge for the cruel treatment meted out to her mother. She married Philip II of Spain, the most powerful champion of Catholicism in Europe. She actually undid the work of Henry VIII and Edward VI. She repealed the Act of Supremacy. She also resorted to violent methods such as persecuting the Protestants on a very large scale. Her high-handed policy and merciless persecution rightly earned for her the name "Bloody Mary". But many Protestants without a word of protest stood bravely the fire of her persecution. The sacrific that they had made was really great, and the well known martyres were men of great calibre like Latimer and Ridley. Mary also abolished the Act of Uniformity, Prayer Book. Therefore during her reign the pendulam began to swing to the other extreme.

Queen Elizabeth's Final Settlement.—Like Akbar, the great Moghual King of India, she did not herself believe in religion. Akbar promoted the Muslim unity. Similarly Queen Elizabeth also promoted the national unity of the country. Elizabeth however pretended to be religious. She was a very diplomatic soverign. She fully knew that a perpetual struggle between Catholics and Protestants would prove fatal to the country. She also realised the danger from Spain which gradually becoming a powerful and rival nation to England. In order to preserve national unity a settlement was badly needed. Her religious settlement had thus a political background.

Here again we are remainded of Akbars, "Din-Ilahi". Elizabeth followed a via-media policy.

The Act of Supremacy was revived. She also revived the Act of Uniformity and the Second Prayer Book. She assumed the title of the Governor and not the Head of the Church with a view not to offend fhe Catholics. Again to bring round the Catholics on to her side, she redueed the 42 articles to 39. Thus she laid down the basis of the Anglican Settlement. It was a compromise. The people welcomed it. A Count of High Commission was set up to enforce the settlement. The sovereign of England became the Governer of the Church. She assumed a very mild title like Octavius Caesar who assumed the title of Princeps and not Emperor. England was able to overceme all external dangers because of this religious settlement. There were no religious wars as in France and other European countries. England saved herself from the Spanish Armada. Of course Catholics and Puritans were opposed to her settlement. But their opposition did not amount toa civil war. But it must be remembered that the bulk of the English population supported her settlement.

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MADRAS

THE ECONOMIC BASIS OF COMMERCE

By

O. R. Krishnaswami, M.A., B-Com.

The basis of Commerce as a subject of study is Economics Economics studies the activities of man in relation to the satisfaction of his unlimited wants with limited resources. It is concerned with the activities of a man when he is engaged in producing, exchanging, distributing and consuming those things which are collectively known as wealth. In brief, "Economics is the study of mankind in his ordinary business of life". Thus, Economics in general studies the production, distribution exchange and consumption of wealth. Commerce, on the other hand. is a section of such economic study. It is concerned with such activities as are pertaining to the production of values by the transference of commodities from the place of production or manufacture to that of consumption. Commerce is, therefore, mainly based on that branch of Economics known as "Exchange" and partly on "Production".

Commerce connotes the exchange of all 'reciprocal' goods and services. It includes all economic activities and services connected with trade and auxiliaries to trade. Commerce constitutes an indispensable part in the economic organisation. The origin and development of Commerce through many stages has been the phenomenal result of so many causes connected with the economic life of mankind. The following are important among them:

1. The scarcity of natural resources,
2. The diversity of natural resources,
3. The complexity of human want, and
4. The Division of Labour.

1. *The scarcity of resources.*—Man feels wants—wants for food, wants for cloth and wants for shelter. These wants are to be satisfied, if a man is to lead a life. The satisfaction of such wants calls for the consumption of necessary commodities and services. But the resources with which a man satisfies his needs are *limited* in relation to their demands. They are scarce not in an absolute sense, but in a relative sense. Naturally, the scarce resources must be tapped to the fullest extent possible and used judicially. Herein comes the role of Commerce in assembling the resources in the proper places and distributing them equitably among different localities.

2. *The diversity of resources*.—Nature is varied. It is not uniform from place to place. There is a good deal of diversity in the geographical distribution of wealth. Different localities are endowed with different sets and groups of natural resources. This diversity in the distribution makes it necessary for man to obtain such of the commodities that cannot be produced in his locality from distant areas where they are available. Accordingly commercial relations are established between various natural zones to satisfy this need. Thus, there are established commercial relations between tropical countries and temperate lands.

3. *The Complexity of wants.*—Economic activity springs from wants. Wants are unlimited. They are complex and complementary to one another. They are competitive also. This element of complexity in the character of wants creates the need for diversified commodities and varied services which are to be exchanged between different nations, between peoples of different modes of living and between countries of different civilizations.

4. *Division of Labour.*—The scarcity and the diversity of natural resources create the necessity for division of labour between individuals and between nations Division of labour enables us to maximise the amount and quality of the output by specialisation and concentration. Specialisation is now applied not only to localities, but also to the occupations, processes and part processes even. Every locality specialises in the production of particular commodities for which it possesses greater natural advantages. The division of labour with its manifold advantages has given rise to exchange of masses of goods between different trades and industries, and between towns and country-side.

Throughout the history of Economics and Commerce, the influences of above factors have asserted themselves and played a notable part in evolving and promoting the various forms of commerce and economics, which we now come across.

Commerce is the hand-maid of Economics. No Commerce without Economics and Economics will have no practical significance without the aid of Commerce. Both Commerce and Economics are not only complementary to one another, but also inter-dependent and contemporary.

COMMERCE IN RELATION TO OTHER SUBJECTS

By

O. R. Krishnaswami, M.A., B-Com.

It is an established fact that Commerce finds its basis in ECONOMICS. However, this does not mean that Commerce is nothing to do with any other subject. It is, in fact, closely connected with several other subjects which are of much importance for commercial life. Commercial Correspondence, Accountancy, Commercial Law, Commercial Geography and Economic History are important among such subjects, These subjects which are specialised in their nature constitute the interdependent and interrelated parts of the comprehensive study known as "Commercial course". Commerce is the central part or nucleus around which the other subjects seem to revolve. A regular grounding in these subjects is necessary for a thorough study of Commerce. Let us, therefore, go into the scope of these subjects in their relation to Commerce.

Commercial correspondence.— Commercial correspondence is merely another aspect of Commerce ie., Commerce viewed from the point of view of correspondence. It is the medium throug which all sorts of commercial intercourse are established. It deals with the art of letter writing in relation to the retail and whole sale business, settlement of accounts, establishment of business relations and the correspondence connected with banking, bill of exchange and other instruments of credit, contract and so on. In short, the subject deals with the whole sphere of Commerce through the medium of correspondence.

Accountancy.—Accountancy is a science as well as an art of recording business transactions under appropriate heads of accounts. It is closely connected with every department of commercial practice. It deals with passing entries in the books of accounts, preparation of Final Accounts and Balance Sheet, drafting of Income tax Returns, etc. Proper accounting of business dealings is necessary to find out the result of trading as well as the financial condition of a business concern as on a date. Without Accountancy, commercial concerns would become mickle muddles.

Commercial Law.—This is that portion of Indian Law which is mainly concerned with business dealings. This subject embraces a consideration of the various rights and obligations which arise in the conduct of Commerce. It includes the Companies Act, Law of contract, Partnership Act, Sale of goods Act, Insurance ane Banking Laws and other Laws connected with business relations. Ignorance of Commercial Law on the part of a commercial man will lead to undesirable and expensive litigation. Hence the study of Commercial Law constitutes an integral part of the Commercial Education.

Commercial Geography.—This subject is concerned with the location, distribution and characteristics of various natural resources and with their influence upon trade and industry. It also deals with the study of the causes which determine the directions of roads, canals and railways, and the location of mining and manufacturing industries. A study of commercial geography enables the student of Commerce to acquire the knowledge of physical features of the world and the climatic conditions which determine the industrial abilities of mankind.

Economic History.—Economic History is a study of the history of mankind in relation to his economic life. It traces the changes in the conditions of Commerce in the course of time and the circumstances and conditions which have a permanent influence on the origin and development of trade and commerce. This subject deals with the general development of

agriculture, trade and manufactures through various periods. It is by a study of this subject that a businessman can judge for himself the lines to be followed by him in the pursuit of his career. If experience makes a man perfect, the knowledge of the facts constituting the experience will at least enable a man to avoid serious blunters and miserable failures.

Above all, Commerce is also allied to Ethics and Psychology. Ethics is an all embracing science which pervades every branch of human life. As such, Commerce cannot be an exception to that. Good character, attractive personality, moral integrity, sociability and amicability are in no way less important than the business tact and commercial inteligentia to a successful commercial career.

Psychology deals with the study of human nature. It is said that a successful business man is one who can make best use of the knowledge of human nature. A number of impulses such as protective, hunger, fear, impulse of acquistiveness etc. centering round the two fundamental instincts—instinct to preserve and protect the individual and the instinct to preserve and perpetuate the race—stimulates the man to action. A grounding in such matters is necessary for the purpose of fully tapping the resources in the minds of men for the development of Commerce.

Some Winners in the College Sports

SCULPTURE IN MADURA

V. S. Devarajan, I. U. C., Group I,

Some Problems In Syllogism—Solved

By

V. R. Kanniah, B.A. (Hons.)

PROBLEM NO. 1.

'A' Conclusion cannot be drawn in any but the first figure.

Since the conclusion is universal affirmative. both the major and minor premises should also be universal affirmative propositions. The subject of the conclusion i.e. the minor term will be distributed as it is an A proposition. The minor term should also be distributed in in the minor premise to avoid the fallacy of illicit minor. Since the minor premise is A it should be of the form S—M to distribute the minor term. Since the middle term is not distributed in the minor premise, to avoid the fallacy of undistributed middle it should at least be distributed in the major premise. The Major premise also being an A proposition, it can only be of the form M—P to distribute the middle term.

M—P
S—M
―――
S—P
―――

Now it will be clearly seen from the position of the middle term that it is Fig. I. Hence an universal affirmative conclusion is possible only in Fig. 1.

PROBLEM NO. 2.

IEO is always invalid whereas EIO is always valid. *IEO:*—Because the major premise is I, whatever may be the position of the terms i.e. whether M—P or P—M both the subject and predicate remain undistributed. The minor premise being universal negative, whatever may be the position of the terms i.e. whether M—S or S—M both the subject and predicate will be distributed.

Here, since the conclusion is O, the major term will be distributed in the conclusion. Since the major is I, the major term remains undistributed either as the subject or predicate of an I proposition. Hence in an attempt to draw a conclusion out of IE we commit the fallacy of illicit major.

EIO:—Because the major premise is E, whatever may be the position of the terms i.e. whether M—P or P—M both the subject and predicate remains distributed. The minor premise being particular affirmative whatever may be the position of the terms i.e. whether M—S or S—M both the subject and predicate will remain undistributed.

The distribution of the middle term is secured in the major premise thereby avoiding the fallacy of undistributed midde. The major term which is distributed in the conclusion as the predicate of O is also distributed in the major premise, thus avoiding the fallacy of illicit major.

Hence EIO is always valid.

PROBLEM NO. 3.

O cannot stand as a premise in the First and Fourth figures, major in the second and as a minor in the Third. O cannot stand as a premise in the first figure—In the first figure, the middle term is the subject in the major and predicate in the minor premises.

If O is the major premise, the minor must be A and the conclusion O. If the major is O and the minor A, the middle term remains undistributed both in the major and in the minor. Hence there will be undistributed middle.

If O is the minor, then the major must be A and the conclusion naturally O. Because the conclusion is O, the predicate of the conclusion or the major term will be distributed

in the conclusion. Since the major premise is A, the predicate P or the major term will not be distributed. Hence there will be illicit major.

So O can neither be a major premise nor a minor premise in Fig I.

O cannot stand as a premise in the Fourth figure.—In the fourth figure the middle term occupies the place of predicate in the major and subject in the minor premises.

If O is a major premise. the minor will be A. In the conclusion, since it will be O, the major term will be distributed. Since the major term occupies the place of subject in the major premise, it will not be distributed in it, thus giving rise to the fallacy of illicit major.

If the minor premise is A, the major will be A. If the major premise is A, the middle term will not be distributed in it. In the minor premise also the middle term which occupies the place of subject remain undistributed. Hence there will be undistributed middle.

Therefore O cannot be a premise in the Fourth figure.

O cannot be a major premise in the Second figure.—In the second figure the middle term occupies the place of predicate in both the premises

If O is the major premise, then the conclusion will also be O and the major term will be distributed in the conclusion. The major term being the subject of a particular negative proposition remains undistributed in the major premise thereby giving rise to the fallacy of illicit major.

Therefore O cannot be a major premise in Figure two.

O cannot be a minor premise in the Third figure.—In the third figure the middle term occupies the place of subject in both the premises.

If the minor is O, the major premise must be A. and the conclusion naturally will be O. In the conclusion the major term will be distributed whereas in the major premise it remains undistributed as the predicate of an universal affirmative proposition. Hence there will be illicit major.

So O cannot stand as a minor premise in the third figure.

PROBLEM NO. 4.

When the conclusion is universal, the middle term is distributed only once.—A universal conclusion either be **A** or E.

(*a*) If it is A, both the premises must be A. An A proposition distributes only one term viz., the subject. Thus between the two A propositions only two terms are distributed. One of these is again distributed in the conclusion and this is the minor term. This being so, the minor term requires to be distributed. So, the question of the middle term's being distributed in the minorpremise does not arise. Thus only the major premise is left for its being distributed, and as the major premise, like the minor, distributes only one term viz., the subject, the middle term can be distributed in the whole syllogism only once.

(*b*) If the conclusion is E, one of the premises must be E and the other A. An E proposition distributes both the subject and the predicate, while A distributes only the subject. Thus altogether three terms are distributed between the premises. The conclusion, being E, must distribute both the terms, and these two therefore require to be distributed in the premises This being so, only one opportunity is left in the premises for the middle term to be distributed.

PROBLEM No 5.

When the middle term is distributed, the conclusion is particular—If the middle term be distributed twice in a Syllogism, it would be distributed in both the premises. If it is distributed in two affirmative premises they would be A propositions. Since an A proposition can distribute only the subject term the middle term in such a case must be the subject of both the premises. Thus none of the premises would distribute either the major or minor terms. So the conclusion can be only an I proposition i.e. particular.

If. however, the middle term be distributed twice when one of the premises is negative, only one of the other two terms would have

an oppoitnnity of being distributed. But one of the Premises being negative, the conclusion must also be negative. A negative conclusion would distribute its predicate, which, however, must be the major term of the syllogism. For the major terms to be distributed in the conclusion, it must be distributed in the major premise. The minor term can thus have no opportunity of being distributed in the minor premise, and so it can have no opportunity either of being distributed in the conclusion, which would thus be an O proposition i.e. particular.

PROBLEM No. 6.

When the minor premise is negative, the middle term is distributed only once.—When the minor premise is negative, the major is A and the conclusion negative. The negative conclusion distributes the major term, which, therefore, is also distributed in the major premise But the major premise, being A, distributes only the subject, which, in this case, is the m jor term and not the middle term. Hence only the minor premise is left for the middle term's being distributed, that is to say, only one opportunity is left for its distribution.

PROBLEM No. 7.

If the major term of a syllogism be the predicate of the major premise what do you know about the minor premise.—If the major term is the predicate of the major premise it may either be distribnted or undistributed.

If the major term is distributed, the major premise must be negative, since only negative propositions distribute their predicate; If the major is negative then the minor should naturally be affirmative.

If the major term is undistributed—then the major premise should be affirmative, for only affirmative propositions do not distribute their predicate. If the major term is not distributed in the major premise, it should also be undistributed in the conclusion. If the major term or the predicate is undistributed in the conclusion, it should be an affirmative proposition. If the conclusion is affirmative, both the premises will be affirmative. So, the minor premise is affirmative.

In either case the minor premise is affirmative if the major term occupies the place of predicate in the major premise.

PROBLEM No 8.

In every figure, if the minor premise is nagative the major must be universal.—If the minor premise is negative, the major premise must be affirmative and the conclusion negative. If the conclusion is negative then the major term will be distributed in the conclusion. This major term should be the subject of the major premise as it is an affirmative proposition. Again it should also be universal so as to distribute the major term. Hence if the minor premise is negative the major premise must be universal.

PROBLEM No. 9.

Prove that whenever the minor term is the predicate of an affirmative premise, the conclusion must be particular.—When the minor term is the predicate of an affirmative minor premise, it will remain undistributed, for an affirmative propsition does not distribute its predicate. If the minor term is undistributed in the minor premise it should also remain undistributed in the conclusion. If the subject is undistributed then the conclusion can only be particular, for only particular propositions do not distribute their subject.

Hence if the minor term is the predicate of an affirmative premise, the oonclusion must be particular.

PROBLEM No. 10.

If the major premise is particular, the minor premise must be affirmative.—If the major premise is particular, it may be either particular affirmative or particular negative.

If the major premise is particular affirmative, then whatever may be the position of the terms i.e. whether M–P or P–M both the major and middle terms remain undistributed in it. If the major term is undistributed in major premise, it should also remain undistributed in the conclusion. If the major term remains undistributed in the conclusion, then it must be affirmative, for only affirmative propositions do not distribute their predicate. If the conclusion is affirmative, both the premises must be affirmative. Hence if the major premise is particular, the minor premise must be affirmative.

If the major premise is particular negative, then it is quite obvious that the minor should be affirmative to avoid the fallacy of two negative premises.

Therefore in any case if the major is particular the minor must be affirmative.

R. K. Neelakantan, I. U. C., Group I

INFLORESCENCE

By

G. Madanmohan Rao, B.Sc. (Hons.)

The special branch or branch system bearing a cluster of flowers (ie the flower bearing shoot) is called an inflorescence. Each flower is a specialized piece of shoot modified for reproduction. The main axis of the inflorescence is called peduncle. The stalk of each flower is called pedicel. Flower having pedicel is described as pedicellate and that without is called sessile flower. In many plants the pedicel arises in the axil of a leaf-like structure called Bract which is a modified leaf for protection of flowers. If the bract is present, the flower is described as Bracteate and if absent Ebracteate. The Brac s differ in str ucture, colour etc.

KINDS OF BRACTS

1. *Leafy or foliaceous bracts* :—when green and leaf like as in Acalypha, Adathoda etc.

2. *Spathe or Spatheacious* :—when large and coloured enclosing an inflorescence as in Arum, Coconut etc.

3. *Petalloid* :—when they are brightly coloured for the purpose of attraction of insects in addition to the usual function of protection as in Bougainvillea, Poinsettia.

4. *Glumes* :—when dry, thin and scaly as in grasses.

Involucre of bracts :—when bracts are arranged multiserially below the inflorescence as in Tridax, Sunflower etc.

On the pedicels of the individual flowers there may be one or two bract-like or leaf-like structures called Bracteoles. Flowers with bracteoles are described as ***Bracteolate*** and those without are described as ***Ebracteolate.*** A number of bracteoles may be found below the calyx as in Hibiscus rosasinensis and this whorl is called ***Epicalyx.***

Kinds of inflorescences :—Chiefly two principal types of inflorescences are found depending on the type of arrangement of flowers.

Racemose or Indefinite inflorescence :—In this kind of inflorescence the growth is continuous and indefinite with a persistent growing point. The order of development of flowers is in accropetal succession (ie) the older flowers towards the base and the youngest are near the growing region.

The order of ripening or opening of flowers is in the centripetal manner (ie) from outwards to inwards. The following kinds of Racemose inflorescences are found.

Simple Racemose inflorescence :—Pedicellate or sessile flowers arranged on the main axis, the lateral axis being absent or unbranched.

1. Pedicellate flowers :—

(a) *Simple raceme* :—The Peduncle is elongated bearing more or less equally pedicellate flowers directly in accropetal order. Eg. Crotalaria, Cleome.

(b) *Corymb* :—Resembles raceme but differs from it in having a shorter peduncle and the pedicels of the flowers being of differnt lengths. The lower older flowers have longer pedicels and the young flowers at the top have shorter pedicels thereby bringing the flowers to the same level and the inflorescence becomes flat-topped. Eg. Cassia.

(c) *Umbel* :—The peduncle is completely suppressed and the flowers with pedicels of the same lengths arise from a single point resembling the spreading rays of an umbrella. The bracts at the base form an involucre.

Eg. Onion.

FLOWERS SESSILE

(d) *Spike*:—Resembles the raceme in having an elongated axis but the flowers are all sessile Eg. Achyranthus

(e) *Spikelet* :—The main axis of the spike is branched and each branch is called spikelet, which resembles a spike and the whole inflorence is called a compound spike.

(f) *Catkin* :—This is a modification of the spike where the flowers are bracteate and unisexual borne on a weak pendulous rachis.
Eg. Acalypha, oak, Jack.

(g) *Spadix* :—This is a modification of spike. The main axis is thick and succulent bearing the ebracteate flowers. The whole inflorescence is protected and enclosed by a large bract called spathe. In some like Acorus the spathe may be wanting. In Arum the flowers are unisexual and the female flowers are placed towards the base of the fleshy axis of the inflorescence.

(h) *Capitulum or Head* :—The main axis of the inflorescence is shortened, broadened, flat and slightly convex forming a platform like structure called receptacle. On this, small sessile flowers called florets are arranged. The opening of these flowers is in the centripetal order. At the base of the receptacle is found an involucre of bracts.
Eg. Sun-flower, Tridax

Compound Recemose Inflorescence:—The main axis gives rise to lateral branches which bear the stalked or sessile flowers.

(i) *Panicle* :—The main axis gives rise to daughter axes which bear the pedicellate flowers in the raceme fashion.
Eg. Mango, Margosa etc.

(j) *Compound spike* :—The main axis of the inflorescence bears a number of spikelets which resemble the spike. The whole inflorescence is called compound spike.
Eg. Oat, Grasses, etc.

(k) *Compound umbel* :—Here the main axis gives rise to branches in the umbellate manner which bear small umbels.
Eg. carrot, coriander etc.

II. *Cymose inflorescence* :—This is charac terised by the following features:

(i) Growth is limited and definite.
(ii) Basipetal succession of flowers.
(iii) Centrifugal opening of flowers.

The cymose inflorescence is divided into the following types.

(a) *Solitary cyme* :—A single flower may be terminal on the primary axis or axillary in position. The stalk of the flower is long and possesses a joint. So it is construed that the stalk below the joint forms peduncle and that above is the pedicel. Thus though it is a single flower, morphologically it represents an inflorescence. eg: Hibicus rosasinensis, Thespesia,

(b) *Simple cyme* :—This consists of three flowers of which the middle one is the oldest and the two lateral ones are younger. The opening of flowers is in the centrifugal manner. eg: Jasmine, Bongainvillea.

(c) *Monochasial cyme* :—The primary axis in this case ends in flower after giving rise to a single daughter axis which in its turn behaves in the same way. This may be *helicoid* when the daughter axes are produced on one side of the rachis as in Hamelia or may be *scorpioid* when the daughter axes are produced alternately as in Heliotropium.

(d) *Biparous or Dichasial cyme* :—In this case the primary axis ends in a flower after giving rise to two daughter axes which in their turn behave in the same way. eg: Clerodendron, Jatropha.

(e) *Multiparous or Polychasial cyme* :—The main axis ends in an old flower after giving rise to more than two daughter axes which behave in the same way. Eg. Mollugo.

III The other types of inflorescences.

(a) *Hypanthodium* :—This is a modification of capitulum. The receptacle is concave, fleshy and becomes flask-shaped. Numerous small unisexual flowers are borne on the inner wall of the receptacle. At the top of the inflorescence is a minute opening guarded by

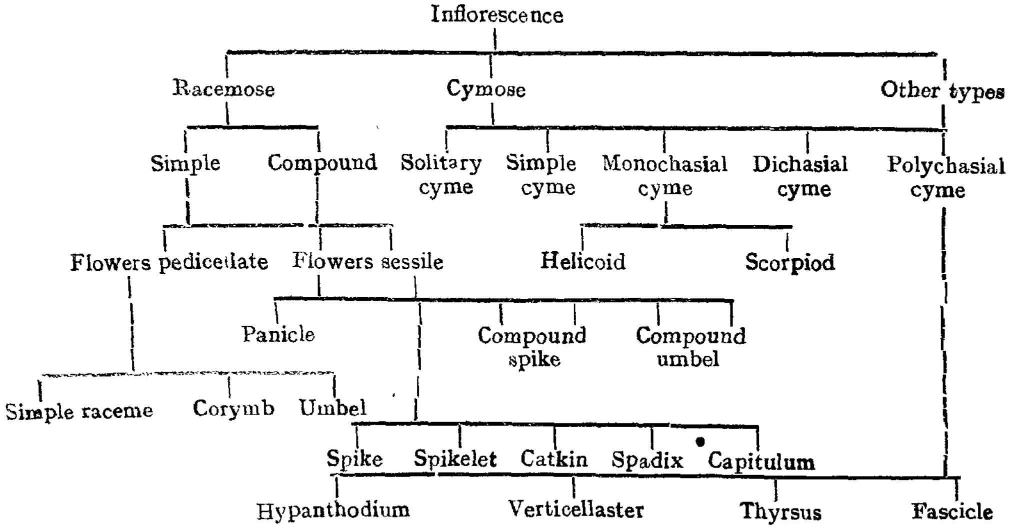
scales through which the insects enter and bring about pollination. Eg. Fig, Banyan.

(b) *Cyathium* :—This is a special type of cymose inflorescence looking like a single flower. Here the main axis is suppressed forming a convex receptacle. In the middle of the inflorescence is a naked female flower and surrounding this are many male flowers. The male flower consists of a stamen connected to a short stalk representing the pedicel which arises in the axil of a hairy bracteole. The inflorescence as a whole is enclosed in a modified involucre of bracts which unite forming a cup like structure consisting of nectary glands. The male flowers are said to be arranged in five scorpioid cymes surrounding the female central flower. eg. Poinsettia, Euphorbia.

(c) *Verticellaster* :— A compound inflorescence consisting of two axillary opposite cymose inflorescences meeting round the stem. Each cyme in the axis of the leaf starts first as a dichasial cyme and later develops into monochasial scorpioid cyme forming a cluster of flowers. eg. Leucas.

(d) *Thyrsus* :—Here the simple cymes are arranged on the main axis in a racemose manner. The main peduncle branches giving rise to daughter axes in the axils of bracts and each daughter axis has two bracteoles in the axils of which the flowers develop. The daughter axis forms a simple cyme consisting of three flowers of which the central one is older. eg. Ocimum.

(e) *Fascicle* :—This is a branched biparous cyme in which the axes are short and the flowers are very much crowded forming a cluster. eg. Anona.



HUMAN DIGESTIVE SYSTEM

By

G. Madanmohan Rao, B.Sc., (Hons.)

The organs of digestion consist of the alimentary canal measuring abont 25 feet and the digestive glands. The alimentary canal consists of the mouth, oral cavity, pharynx, oesophagus, stomach, small intestine, large intestine, rectum and anus. The digestive glands are the liver and pancreas placed outside the alimentary canal sending their secretions through ducts.

Mouth and oral cavity.—The mouth is a transverse aperture placed at the anterior end of the alimentary canal bound by fleshy lips. Mouth leads into the oral cavity on the floor of which is placed the fleshy tongue. The roof of the oral cavity is formed of the hard palate in front and soft palate behind. A fleshy process called uvula hangs down from the soft palate. The oral cavity opens into the pharynx through fauces on either side of which are pillars of fauces containing lymphoid tissue forming the tonsils. The oral cavity is lined with mucous membrane. The oral cavity is bounded by two jaws which bear the teeth embedded in sockets. The arrangement of teeth is called dentition which in man is described as heterodont, thecodont and diphyodont. Four kinds of teeth are found varying in shape, size and function and so called heterodont dentition (*i*) the incisors are the chisel like teeth with sharp edges suited for cutting (ii) the canines are conical teeth used for tearing (*iii*) The premolars have two ridges on the crown and so called bicuspid teeth used for grinding (*iv*) the molars have more than two ridges on the crown, the upper molars have three roots while the lower ones have two roots each. These also are used for grinding the food materials. Two sets of teeth develop in man. One set is the temporary or milk or deciduous teeth present in childhood. There fare twenty teeth arranged according to the following formula $i\,\frac{2}{2}, c\,\frac{1}{1}, pm\,\frac{2}{2}$. These are replaced by a second set of teeth called permanent teeth which are 32 in number. They are arranged as follows: $i\,\frac{2}{2}\ c\,\frac{1}{1}\ pm\,\frac{2}{2}\ m\,\frac{3}{3}$, All teeth excepting the last four molars appear by 14th year. The last four molars called wisdom teeth develop late between 17th and 25th year. As two sets of teeth are found it is described as diphyodont dentition. The teeth are arranged in sockets in the jaws and so described as thecodont dentition.

Into the oral cavity open the salivary glands by ducts. These glands secrete a chemical substance called saliva containing an enzyme Ptyalin. Three kinds of salivary glands are found (i) The parotid glands are a pair found below the ear one on each side opening into the oral cavity opposite the second upper molar tooth through the Stenson's duct (ii) The sub maxillary glands lie on the floor of the mouth one on each side opening through wharton's ducts into the mouth cavity (iii) The sublingual glands placed in front of the submaxillary glands opening into the mouth through several ducts called ducts of Bartholini and Rivini. The food is well crushed and moistened with saliva in the oral cavity. This proces is called mastication. The Ptyalin of saliva acts upon the cooked starches or carbohydrates converting them into sugars in acid medium. Saliva is an alkaline substance and so the actual salivary digestion takes place in the stomach where the acidic medium is found. The well masticated food is then passed into the stomach by a process of deglutition which consists of 3 stags, (i) passage of food from the oral cavity into pharynx takes place by a voluntary act of placing the well

masticated food or bolus on the tongue and pressing against the hard palate when it is forced back into the pharynx (ii) passage of food from the pharynx into the oesophagus takes place by raising the larynx and soft palate and closing the glottis and fauces when the food passes into oesophagus. This is a reflex act. (iii) passage of food from oesophagus into the stomach takes place by the peristaltic movements of the wall of oesophagus.

Into the pharynx open the two posterior nares, two eustachian recesses, the larynx through glottis, oral cavity through fauces and the oesophagus. Depending on this, the pharynx is divided into oral pharynx, laryngo pharynx and naso pharynx.

Stomach:—The stomach consists of the upper expanded cardiac portion and the lower narrow pyloric stomach. The opening of the oesophagus into cardiac stomach and the opening of the pyloric stomach into small intestine are guarded by well developed circular muscles called sphinctres. The muscle layer of stomach contains the oblique muscles in between the circular and longitudinal muscles. The mucous membrane of the stomach contains numerous tubular gastric glands secreting the gastric juice. The gastric juice contains dilute hydrochloric acid and the enzymes pepsin, renin and gastric lipase. The pepsin acts upon the proteins converting them into peptones. Renin is a milk curdling ferment which forms casein from the soluble caseinogen. Casein is a milk protein, thus separated can be acted upon by pepsin converting into peptones. The gastric lipase acts upon the fat materials and so the digestion of fats is started here. The salivary digestion by action of ptyalin on carbohydrates converting them into maltose takes place here completely. The gastric juice also contains the blood forming ferment called antianalmic principle of Castle which is sent to liver and stored. The food is then passed little by little into the small intestine in the form of a semisolid mass called chyme.

Small intestine.—The small intestine is divided into three regions—(*i*) The duodenum measuring about 10 inches is horse-shoe shaped enclosing the head of the Pancreas. Into the duodenum open the Pancreatic and bile ducts bringing secretion from the respective glands—(*ii*) The jejunum occupying the 2/5ths of the remaining small intestine and (*iii*) the ileum forming the last 3/5ths of the small intestine. The mucous membrane of small intestine is thrown into a number of folds called valvulae conniventes which increase the surface of absorption. Numerous tubular glands are present in the mucous membrane called the glands of Leiberkuhn which secrete the intestinal juice or succus entericus. In the duodenum are found Brunner's glands, the function of which is not known. In the ileum are found the nodules of lymphoid tissue in large groups called Peyer's Patches. The mucous membrane gives rise to small contractile processes covered with epithelial cells called Villi. The villus consists of a lymphatic vessel called lacteal in the centre. Between the lacteal and epithelial layer is the connective tissue and at the base of the villus are the plain muscle fibres. The villi are concerned with the absorption of food materials. The chyme passed into the small intestine is subjected to the action of the Pancreatic juice, bile and succus entericus. The Pancreatic juice contains three enzymes—Trypsin, Amylase and lipase. The trypsin when formed is in the form of an inactive ferment called Trypsinogen. This is activated and converted into trypsin by enterokinase of succus entericus The trypsin thus formed acts upon proteins and peptones converting them into polypeptides. The amylase acts upon the carbohydrates converting them into sugars maltose. The lipase acts upon the fats converting them into fatty acids and glycerol, thereby completing the digestion of fats. The succus entericus contains the enzymes Erepsin, Enterokinase, Sucrase, Maltase, lactase etc. The Erepsin acts upon the peptones converting them into amino-acids threby completing the digestion of proteins. Sucrase, Maltase, lactase act upon the polysaccharides and disaccharides converting them into Monosaccharides like

glucose. This completes the digestion of carbohydrates. The bile helps in accelerating the fat digestion by emulsification and also as a natural laxative. The undigested materials are then passed into large intestine.

Large intestine.—Measures about six inches being divided into caecum, colon and rectum. The ileum opens into the caecum through ileo-caecal opening. The caecum at its lower end gives rise to a blind finger-shaped process called vermiform appendix containing lymphoid tissue and lymphatic glands The colon consists of the ascending portion, the transverse colon and the descending colon which makes a sigmoid flexure and continues into the rectum. At the region of the caecum numerous bacteria are lodged which help in the digestion of cellulose materials. The chief function of the large intestine is the absorption of water. The undigested materials are passed by peristaltic movements from the large intestine to the rectum from where they are sent out through anus in the form of semi-solid mass called faeces. This process is called defaecation.

METABOLISM OF PROTEINS

DIGESTION

In the stomach.—Pepsin (with HCl) converts proteins into peptones. Renin produces casein from caseinogen of milk. Pepsin (with HCl) converts casein into peptones.

In the intestine.—Trpsin reduces proteins and peptones into polypeptides. Erepsin further reduces polypeptides into aminocids.

Absorption.—The aminoacids supply through the blood nitrogen and sulphur to every cell in the body. The body cells select the specia aminoacids necessary for repair and growth. The liver deaminates the aminoacids by separation of nitrogen and formation of urea. The carbon compounds are liberated for oxidation. Urine containing urea, uric acid and creatinine is the waste product produced by metabolism of proteins in the tissues.

METABOLISM OF CARBOHYDRATS

Digestion.—Ptyalin of saliva converts cooked starches into maltose. Amylase of Pancreatic juice acts upon all starches converting into Maltose. Invertase, Maltase, Lactase, sucrase convert the Maltose into Monosaccharides as glucose.

Absorption.—The glucose is absorbed into blood. By the activity of liver and insulin the sugar content of blood is maintained. The Carbohydrates are oxidized in the tissues with the production of energy and heat and liberation of CO_2.

METABOLISM OF FATS

Digestion.—Gastric lipase produces slight hydrolysis of fats. Intestinal lipase breaks down fats into fatty acids and glycerol.

Absorption.—Absorption of fatty acids and glycerol takes place by the lacteals of villi and passed into the blood stream through thoracic duct. The blood carries the fats to every cell of the body. Desaturation of fats is brought by liver. Some of the fat is stored in fat depots containing Vitamins A and B.

SOCIAL LIFE AMONG INSECTS--BEES

By

G. Madanmohan Rao, B.Sc., (Hons.)

It is in the insect word that Socialism, planned economy, complete discipline, efficiency and co-operation have been achieved with perfection. Insect societies have much in common with human society and in a sense better organized and man has much to learn from these meek, inconspicuous insects. Social insects build elaborate structures to live in, they carry on agriculture, make war on each other, domesticate the animals, and enslave their own kind. Wheeler says that ants have domesticated more animals than man.

The advantages of communal life have been recognized long before by the famous Naturalist, Charles Drawin. He says "the individuals which took the greatest pleasure in society would best escape various dangers while those that cared little for their comrades and lived solitary would perish." An individual ant may be contemptible but a horde of ants is a terror. By social life, increased efficiency of work is accomplished. A society of beavers can cut a canal overnight which a pair can never finish. Division of Labour is found among Insect societies. Like the human society, Insects also are confronted with the problem of over-population. Insects have solved this by swarming and birth control. The birth control is brought about by the confinement of procreation to a single female in a colony. The queen forms the social sex and so the Insect societies are called "Matriarchial Societies".

The wonderful organization of the insect societies is shown remarkably in two groups of insects—The Hymenoptera including Bees, Wasps and ants and Isoptera including Termites.

The gradual evolution of social life can be traced among the Bees. The carpenter bees are solitary. The mining bees though solitary show a tendency towards the gregarious life. In the Bumble bees is found a well organized social life. A healthy and prosperous bee-hive consists of about 60,000 bees of which there is one fertile female called Queen. A few male bees called drones are also found. All the rest are sterile females called workers. The queen lives in a specially built royal cell or chamber. The drones are the lazy bees with no work, feeding upon the honey collected by workers. The workers have a large number of varied activities such as building the honey comb, collection of bee glue or propolis, gathering pollen which forms bee bread, feeding the queen and the brood, carrying water to the colony, collection of nectar and converting it to honey and cleaning, warming, varnishing, repairing and protecting the colony.

The worker bee has paired wax glands on the sterna of the last four visible abdominal segments. At the time of the construction of bee-hive the bees gorge themselves with honey and hang in clusters, when the wax glands secrete thin scales of wax which are transfered to the mouth. In the mouth they are mixed with saliva and made into a doughy mass with which the hexagonal cells of the hive are built up. The hive consists of different kinds of cells—there is a royal cell for the queen, a few cells for the lazy drones, some cells for the brood and a few cells for the storage of honey.

The bee glue is a resinous material collected from buds and tree crevices. This is used for painting the interior of the cells of the hive and for filling up the cracks and crevices. The pollen grains form an important food for the bees. The pollen is collected from the flowers by the workers and transported to the hive in pollen baskets. The pollen is an important food for the developing larvae without which

they die. The worker bees collect the nectar from the flower and is converted into honey which is filled up in the food storage cells and sealed with a cap of wax. The quality of the honey depends upon the kind of flowers the bees have visited. To manufacture one pound of honey, the worker has to make 20,000 trips to collect nectar. Perfect sanitation is maintained in the hive by the bees. Dead bees, pieces of old comb, excreta of the queen and drones are all removed immediately. The bee-hive is ventilated by worker bees living at the entrance of the cells by vibrating their wings.

The nuptial flight among bees is of special interest. About 10,000 male bees gather round a virgin queen as suitors. " Out of these one alone is chosen for the unique kiss of an instant that shall wed him to death, while the others fly helplessly round the intertwined pair and soon perish without even again beholding this prodigious and fatal apparition ". The mating takes place only outside the hive and it is impossible to bring about impregnation in a captured queen. Swarming in bees is a means to avoid struggle for existence and over-crowding. The queen lays about 1,200 eggs per day and so the number of the members of the colony increases very rapidly. When there is a danger of over crowding one or two queen cells are built by the workers in which the new queens are reared. Two queens cannot amicably live in a hive and if such a condition arises there will be either battle which results in the death of one of them or the old queen gathers around it some workers and leaves the hive and produces a seperate colony. The bee-hive is an annual colony. It is produced during the spring and all the members excepting a few queen bees perish at the beginning of winter. The queen bees spend the winter by being dormant and physiologically inactive and at the end of the winter they turn to be active and prepare their own colonies.

" Aristotle, in his natural history makes a king bee the governor of a hive and this view is reflected in Shakespeare's lines :—

> For so work the honey bees,
> Creatures that by a rule in nature teach
> The act of order to a peopled kingdom.
> They have a king and officers of sorts;"
>
> King Henry V, I, II.

Sir Theagaraya College Athletic Association

REPORT FOR THE YEAR 1952-53

President.—Sri M. K. Shanmugam, M.A., L.T., Principal.

Vice-President.—Sri M. Sreeramulu, M.A., L.T., Vice-Principal.

Secretary.—Sri V. Sundara Rao.

Executivs Committee.—The President, Vice-President, Secretary and the Captains of the various games.

Membership is open to all the students of the College and there are 600 students in the College.

The Association started its work with the meeting of the members of the Executive Committee to chalk out the programme for the year. Meetings were held during the course of the year to take important decisions like going on a tour, entering Inter-Collegiate Tournaments and conducting Intra-mural tournaments,

We were not able to go on a sports tour for want of sufficient funds this year.

Games and competitions.—This year our cricket, hockey, bootball and volly ball teams took part in the Inter-Collegiate Tournaments. The standard of performance in the various games is much better than in previous years but it is quite clear that we have to go a long way to reach the standards attained by the leading City Colleges. To encourage as many students as possible to take part in healthy recreation, whatever their standard of skill or ability in games and sports, we have organised and conducted Inter-Hall Tournaments successfully. Close and intimate contact is maintained between the old boys and the present by playing friendly matches in hockey and badminton. The old boys lost in badminton by 2 games to 1 and drew in hockey. We wish to maintain this tradition and request the old boys to play matches in all games as often as possible.

Falities.—As a growing institution our college needs extensive playgrounds But at present we are handicapped for want of more open space to conduct daily activities, Inter-Collegiate matches and practice matches to improve the skiil of the players in various games and sports. In this connection the Managing Committee have already applied to the Governmen for the acquisition of the vacant site to the east of the College. If the Government is pleased to sanction the same, this long felt need would be satisfied to a great extent and also the College will be in be in a position to introduce Tennis and Basket Ball for the boys next year.

Sri M. K. Shanmugam Principal welcoming the minister appealed to the Government for financial help and requested them to consider favaurably the application submitted by the College for the acqunisition of a vacant site as play ground.

Sri P. Ramaswamy Chetty, spicial enigineear, Corporation of Madras thanked the Government on behalf of the Managing Committee.

The Raja of Ramnad, minister for Sports distributed prizes. Expressing his joy in participating in the function he promised to consider sympathically, the appeal made by the principal for the acquisition of the vacant site for a play ground.

Sri V. Sundara Rao, Physical Director read the report.

Sri M. Sriramulu, Vice Principal proposed a a vote of Thanks.

Acknowledgments.—We are deeply grateful to the members of the Managing Committee of our College for their abiding interest in our activities.

We are very appreciative of the help and guidance we have always received from our President Sri M. K. Shanmugam for his enthusiam and his inspiring leadership.

We thank warmly the members of the College staff, Office Staff and High Schooll Staff for their hearty co-operation in conducting the Meet Successfully.

The sports firms, Uberoi, Jupitor and Ramsingh have been helpful to us in in equipping the department with various games materials. We express our sincere thanks to these companies.

We are deeply indebted to members of the College Social Service League for the services rendered in making this function a success.

We take this opportunity to thank one and all who have contributed to th success of this Meet.

Hon'ble Raja of Ramnad presides over College Sports

Principal addresses

Staff Race

Guests at the Sports Meet

Raja of Ramnad addresses

Students' Corner :

QUIZ

By

S Viswanathan, II Class, I Group.

'A'

1. Who is the initiator of M.R.A.
2. What is the name of Jomo Kenyatta ?
3. Who is the director of U.N. Trusteeship division ?
4. The number of fore gn tourists who visited India last year.
5. How much will be the expenditure on the five year plan.
6. Who are the authors of the following :
   (*a*) Bhagawad Gita.
   (*b*) Bible.
   (*c*) Koran.
7. Who is called the light of Asia.
8. Name the capitals of the following countries :
   (*a*) Philippines.
   (*b*) Indonesia.
   (*c*) Turkey.
   (*d*) Transjordan.
9. Which is the highest mountain peak in the world ?
10. Which is the roof of the world.
11. Who invented the Telephone.

'B'

For which these abbreviations stand for :—

1. S.P.C.A.
2. I.L.O.
3. U.N.E.S.C.O.
4. M.R.A.
5. W.H.O.
6. E.C.A.F.E.
7. N.A.T.O.
8. U N.I C.E.F.
9. M.E.D.O.

'C' *Puzzle.*

Take the first letter of each word and when you read. it will give a name very familiar to you.

1. Union food Minister.
2. Leader of the Praja-Socialist Party.
3. President of the Indian National Congress.
4. Dy. Speaker of Parliament.
5. Union Minister for communications.
6. Nehru wrote his letters to his daughter.

'D' *Sports Puzzle.*

Take the first letter of each word and when you read, it will give a name very familiar to you.

1. South African Pace Bowler.
2. India's captain against Pakistan.
3. Gujaret spinner.
4. West Indies opening bowler.
5. India's opening bat.
6. India's opening bowler and Oxford blue

'E'

The letters in the following diagram go to make the name of a well known cricketer. Can you find out who he is ?

U		E		A
	R		D	
U		A		A
	I		P	

Answers on 67 page.

DO YOU KNOW?

BY

V. R. Kanniah. B.A. (Hons.)

1. How far will light travel in a year ?
2. What is the total surface area of the earth ?
3. What sea creature cannot swim forwards ?
4. Can you name three birds that cannot fly ?
5. Who painted the famous picture called 'Mona Lisa' ?
6. Who founded the Tower of London and when ?
7. From which English poet is the following line taken ?
   "To err is human, to forgive is divine"
8. What do you mean by :—
   (*a*) Odontology, (*b*) Sobriquet, (*c*) Stratocracy.
9. What do you mean by :—
   (*a*) Vant brace, (*b*) Greaves, (*c*) Gauntlet.

Answers on 67 page.

How Best Can I Serve My Mother Land?

By

P. B. Ramalingam, I. U. C., Group I

In every direction our country needs the services of the young. I am an Indian, first and foremost. My country became independent due, among other things, to the heroic efforts of Mahatmaji. So, I first think of 'Mahatmaji' who sacrificed his all to win freedom for my country. Born in a country which produced 'Mahatmaji' I feel proud to call myself an Indian. I will list out some of the activities which I intend to carry out in practice, so that I can be of some use to this nation of ours.

First and foremost, I would like to follow the path shown by Mahatmaji, by treating all people alike. I will never entertain, even in my dreams, feelings of differentiation between my countrymen and others regarding caste or creed or colour.

Adult education is an important piece of work which merits our special attention. Many adults, both young and old, are practically Illiterate. Connected with this is the problem of rural uplift. Rural uplift literally means the improvement of seven lakhs of Indian villages. And my duty towards my village will be, in the first instance, to encourage the opening of as many schools as possible. I will see that every one in the village, without any distintion of caste or creed, is educated. I will be very anxious to see the number of educated men increase by leaps and bounds. Education is the most vital aspect of the country's progress. So, I will dig as many wells and tanks as possible, in order that the villagers may lead a very contented and healthy life. It is the pratice in our villages, when there is no rain, to waste their time, quarrelling among themselves. If they are given some work to do during their spare time, they will be happier. So, I will teach them how to use their spare time profitably. The best method I can think of is the development of cottage industries. If proper types of industries are developed in every village, the economic and social conditions of the conntry will certainly improve.

My duty to the government will be to abide by the laws and rules which are framed from time to time. I will support the view of certain leaders who have started the campaign of "miss a meal". My determination will be to feel satisfied with the food available in my country. I will be the last man to encourage any import of food stuffs from foreign countries. I will rather starve than beg of other countries for food stuffs.

Though Tamil is my mother tongue I will also encourage Hindi, as it will be our national language. I will encourage this language in this land of many languages in the interests of administrative unity. There should be one common language If we study Hindi and learn to read and write it, we can travel all over India. I will therefore work for the spread of Hindi. If we adopt Hindi as the national language we can improve our internal trade and inter-statal relations.

I will never encourage any foreigner to invest his Capital in my Country, for that will drain away my country's wealth. The capital available in the country will be sufficient if properly utilised. There are many experts in our country, who are prepared to start industries and prove their efficiency.

In other countries there are departments to promote scientific and industrial research. Science gives us knowledge and knowledge is power. I will support the starting of such

departments in our country for the benefit of our nation in particular and humanity in general.

Efficiency in sports is also necessary for a country to become great. We must develop the spirit of sportsmanship. In what other place can this be done better than in schools and colleges? So, I will encourage sports and games and make pupils sportsmen in the true sense of the term.

Above all, I will work to promote unity in our land. For, the hard-won freedom cannot be preserved without unity. I have no doubt that if our students strive to strengthen the forces of unity, our country will once again become as great as it was in the days of yore.

I conclude with an earnest prayer to God, to bless my efforts with success.

DREAMS

By

A. Kothandapani, I.U.C., I Group

Many esteem the dream less sleep as best,
For it is rest serene and also sweet.
But then, those who dream, not, miss they not much,
A great deal of delight unknown on earth?
Bad dreams even can be better sometimes,
Better than paining life of wakefulness,
What a torture when you wake up to life!
To find that life has nothing comforting!
Poets will dream with eyes open that shine,
And as well as closed because they have
Been long drawn close to what may be well called,
The land of blessedness and enchantment,
The famous dream conceived by mortal thought
Is indeed John Bunyan's " Pilgrims Progress ",
Lustre of this immortal book remains,
Never dimmed from beginning to end.
Milton was blind but yet he could behold,
In poetic dreaming lands of wonder,
As substantial as the earth looks to us,
But infinitely happier than all.
The dreams we dream are not substantial,
Though for the time they make us happier,
And lighten the pain that flesh is heir to,
But bliss it is to dream the poet's dream.

Sir Theagarara College

By

P. R. Govindarajulu, I Class, I Group

A curious man watched agape the youth in front
Verily voracious of the overwhelmed youth's veracious comment
On a great college blossoming with amo-rous—aromatic effulgence
And astounded at his naive eloquence and mellifluence:
" A veritable and venerable shrine of learn-ing of mind and body,
A storehouse of men, who loyalty, service, kindness and love embody,
A precious place where are imparted disci-pline, love, loyalty and character,
Is our beloved and benign Alma Mater, College of Sir Theagaraya Chettiar,
A College whose 'Sweetness and light', the cardinal motto all these depicts
And which in its prodigious growth will make an epoch as epics ".

ANSWERS TO QUIZ

Answers.

'A'

1. Frank Buchman.
2. Kamau Wa Ngengi.
3. Dr. Ralph Bunche.
4. 18,000.
5. Rs. 2,000 crores.
6. (a) Vysa.
   (b) Jesus Christ.
   (c) Nabi.
7. Lord Buddha.
8. (a) Manilla.
   (b) Jakarta.
   (c) Ankara.
   (d) Jerusalam.
9. Everest.
10. Tibet.
11. Alexander Graham Bell.

'B'

1. Society for the Prevention of cruelty to animals.
2. International Labour Organization.
3. United Nations Economic Social and Cultural Organization.
4. Moral Re-Armament.
5. World Health Organization.
6. Economic Commission for Asia and Far East.
7. North Asiatic Treaty Organization,
8. United Nations International Children's Emergency Fund.
9. Middle East Defence Organization.

'C'

RAJAJI.

*R*afi Ahmed Kidwal.
*A*charya Kripalani.
*J*awaharlal Nehru.
*A*nanthasayanam.
*J*agajiwanram.
*I*ndra Gandhi.

'D'

MANKAD.

*M*elle.
*A*marnath.
*N*yalchand.
*K*ing.
*A*pte.
*D*ivecha.

'E'

PAIRAUDEAU.

DO YOU KNOW?

Answers.

1. 5,876,068,880,000 miles!
2. 196½ million square miles.
3. The octopus; it always swims backwards.
4. Kiwi, emu, ostrich.
5. Leonardo da Vinci.
6. William, the conqueror, in 1078 A.D,
7. Pope.
8. (*a*) Science of the teeth, (*b*) a nickname or an assumed name, (*c*) It is Military Government or the domination of Soldiers.
9. (*a*) The armour for the fore-arm.
   (*b*) The armour for the legs.
   (*c*) The iron gloves.

MY HERO

By

J. Krishnamurthy, I U. C. III B.

This is all about the man who was loved and respected most in this country and who sacrificed his life in his endeavour to redeem man from his errors of life. This was Mohandas Karam Chand Gandhi.

Hon. Sri C. Rajagopalachari said ', if there is any man with whom familiarity does not lessen but gradually increases respect and love, it is Gandhiji. It may be true of all truly great men. But in my personal experience, I have found it true of Gandhiji ". The above is a sketch of Gandhi's character. But this is only, I think a lesser part of him. I would like to tell something more of him. I love him in my heart of hearts and this forces me to write something about one who was the admirel leader of our nation.

Mohandas Karam Chand Gandhi was born in 1869. He was popularly known as the Mahatmaji, the greatest name in India now and for ever. He was a well known figure in the World. To-day, especially in India, every child knows of him and loves his memory. He was a rare combination of exquisite gentleness and unshakable firmness. His mind possessed at once the softness of a rose petal and the sternness of steel. He was undoubtedly a religious man and equally a believer in a rational approach to things. He reconciled faith and reason in a spontaneous manner all his own. Such a reconcilation was possible for him because he realized fully that faith and reason have both, their limitations and possibilities. And these possibilities and limitations he discovered from different mines of human experience and not from books. He said " whenever we want to worship God in anything we consecrete it. But if a man excludes his fellows from participation in common worship we are entitled to ay that God flees from such worship, And He is instilled where there is repentance and where the bar against one's fellows is removed" These words indeed convey a profound truth. We may now point out his way of worshipping God. As a matter of fact, every human heart or mind knows there is some meaning in the system of image-worship. But the rites attached to it have been misused and have become degraded in the process of time. For instance. Gandhi himself says in one of his letters to Miss Mary Barr that " he himself does not believe in idol-worship ". But again in one sense he said that " we are all worshippers. Mosque going or church-going is a form of idol-worship, and also veneration of the Bible, the Koran and the Gita etc. Honest worship is the best worship. The image of the stone is a symbol, a remembrancer of the one God. " Mahatma Gandhi was thoroughly straight-forward. He did not believe God as a person. He always stuck to the point that truth is God. He offered his prayer to God, taking Him as the very soul and essence of religion. He was a person with deep faith. Faith, indeed, cannot be acquired easily. It comes but slowly after deep meditation and after continous practice. Gandhiji was truthful. Do you know the motto of the Divya Gnana Samajam or Theoso phical society at Adayar ? " There is no religion higher than truth " is it's motto. The same motto applies to our Gandhiji. His motto was that " there is no religion higher than truth and righteousness ". As I have said before, Gandhiji was a religious and pious man, He used to listen with devout attention to stories from the Ramayana and the Mahabharata. He believed in the fundamental truth of all great religions of the world. He held that each religion was bassed on a belief in the ordered moral Government of the Universe Gandhiji speak little; he spoke

only when it was neccesary. According to him a silent person is one who, having the capacity to speak, utters no idle words. Gandhiji was, besides. a fearless person. He was not a coward. He was, as it were, saturated with the spirit of 'Ahimsa' or non-violence. He himself said that "Ahimsa" and truth were his lungs. This again contains a profound truth. This means that he could not live without them. "Ahimsa" requires great courage. So one cannot practise "Ahimsa" and be a coward at the same-time. It was true of Gandhi also. 'Ahimsa' was his potent weapon in all his struggles and achievements.

Another important trait was his view about untouchability. As a matter of fact he sacrificed his life mostly for the betterment of the Harijans. He said " I claim that Harijans have precisely the same common rights of worship and use of public institutions, and all other walks of life as the tallest of Hindus enjoy in common with the rest of Hindu mankind. I consider untouchability to be a heinous crime against humanity. I would rather see that Hinduism died than that untouchability lived." He felt so much for it. As a matter of fact was he not the person who sacrificed his very life for the betterment of Harijans, who were disregarded by the people at large? Was he not the person who woke them up and taught them of their rights and duties? Addressing Gandhi Seva Sangha in 1940, he sounded a warning which all those who are trying to follow him should heed "Let Gandhism be destroyed if it stands for error. Truth and "Ahimsa" will never be destroyed but if Gandhism is another name for sectarianism it odserves to be destroyed".

Alas! such a man has vanished from our midst. A glory has departed and the sum that warmed and brightened our lives has set and we now shiver in the cold and grope in the dark, Gandhiji taught the Indians to respect one another and to co-operate in constructive activities and the realization of higher values of life. He has left us a sacred duty and we must strive to fulfil it. we, the students, the budding citizens of Mother India" have a great responsibility in the matter.

Common-Sense Crossword Puzzle

By E. Subrahmanyam, I. U. C., I Group

1 H	2	3	4		I	T
6				■	0	
7 Z			U	13		K
8					■	
9 •					11 I	■
E		■	R	■	12 N	O

Down

1. Captain of Indian Cricket team in England (1952)
2. A Seed.
3. Donkey like beast.
4. Lecture is cut and jumbled.
5. The opposite is give.
10. An exclamatory word.
11. In.
13. Its food is rat.

Across

1. An essayist in the " Art of the Essayist"
6. — Bedser (England's fast bowler)
7. An ointment jumbled.
8. A blood vessel.
9. A part of the eye (jumbled)
10. An exclamatory word.
12. Yes. The opposite of it is yes.

Answers on page 72

MEDIUM OF INSTRUCTION

By

C. Prakasam, II U. C., I Group

The language used as the medium of instruction in the university classes should be English for the following reasons :—

The study in the university classes does not consist in learning only what the teachers say. The students under the guidance of the teacher shall have to read books on the various subjects taught and such books are available in larger numbers in the English language than in any other language. As such, the study of a number of books in the English language on any subject becomes imperative and cannot be avoided If instruction is given in one language and the books on the snbject taught be in another language, the study of such books will be difficult.

Besides reading books on the subject, there should be discussions with others to get clarification and gain understanding of the subject. This can only be done if the pupils take part in the discussion in a known common language. English being the world language, students of the whole world may discuss various subjects on a common platform very easily, using English as the medium of expression. English should therefore be the medium of instruction in the university classes.

Education is not complete without travelling to other parts of the world and gaining first hand knowledge of the happenings in the different parts of the world. This has to be done either during or at the end of the university course. English being the language most widely spoken and understood, one should have the ability to think and express his thought in the English language. The advancement of science has provided quick transport facilities.

This could bring the different nations of the world together, if people are also prepared to strive for the common good. For this one has got to think of the benefits of the whole world instead of those of his province or his country Hence it is that world organisations are now being formed, where representatives from the various parts of the world meet and discuss the various problems connected with the advancement of the world. This can be done more effectively when all use a common language. English is more fitted than any other language for the purpose. And, an university student who has to qualify himself for taking part in such discussions should have instructions imparted to him in the English language to enable him to take part in such discussions.

In India now and for some years to come discussions in the legislature and arguments in the courts of law would be in the English language. So, one taking part in the working of the Goverment or of the legislature has to be qualified to express his opinion on several subjects in the English language. Students who receive instructions on various subjects in their regional languages, are generally not found to be quite upto the mark in carrying on discussions on those subjects in the English language.

Further, it is found that those who have received instructions on various subjects in the English language in the university classes have come to acquire prominence in the politics of the world and have generally been selected to guide the world conferences. The students of Madras will note that the present Prime Minister of India, talented and eloquent speakers like Sir C. P. Ramaswamy Iyer, Dr. A. Lakshmanaswamy Mudaliar and Sir A. Ramaswamy Mudalir of the present times, and Mahatma Gandhi, Subash Chandra Bose, Gopala Krishna Gokhale and others of the past have come to be world famous and have done their bit to guide the world politics, only by reason of their having received their instruction in the English language. Their prominence in world politics is sufficient to prove that the medium of instrucion in the university classes should be ENGLISH.

ECCENTRIC EXPRESSIONS IN ENGLISH

By

A. Lakshmana, I. U. C., III Group.

It has been estimated by philologists that there are at least 5000 different languages and dialects spoken throughout the world, ranging from the undeveloped system of the most primitive races to the elaborate languages of the great civilised peoples with their formal grammar and voluminious literatures. Most important of these which have to day a vital part in making history, number fewer than 25, out of which undisputably, English occupies the first and predominant place in the list. English, can say is a 'philological mixture'. It borrowed words from French, Greek, Spanish, Latin, German, Italian and from many other languages. Consequently the language was glorified and proved to be an immortal language.

I am very much surprised with some, nay, many of the phrases in the Ehglish language which are indeed queer, and some of the expressions are very odd. I can cite some of the phrases in common parlance.

"To throw dust in one's eye" is a common expression used in the sense 'to mislead'. It alludes to a Mahometan practice of casting dust into the air for the sake of confounding the enemies of the faith, like the recent tear gas used for dispersing the crowd. Mahomet did the casting of dust in the eyes on two or three occasions as in the battle of Honein as referred to in Koran. One day some intended to murder Mohomet. They peeped through the crevices of his chamber door and saw him lying asleep. 7ust at this moment his son-in-law Ali opened the door silently and threw into the air a handful of dust. The conspirators were then confounded and mistook Ali for Mohomet; allowed Mohomet to walk through their midst uninjured and laid hands on Ali. When they opened their eyes they saw their mistake. Thus the phrase 'to throw dust into one's eye' came to mear 'to misled'.

Another expression in common parlance is 'to strike hands': We use the phrase to connote 'to arrive at an understanding with each other', In feudal times the vassal put his hand in the hands of his overlord when taking the oath of fidelity and homage.

'Gone to grass', 'to kick the bucket' are some of the expressions used to mean 'to die'. But you use it on different occasions. When any one dies (his death may be natural. accidental or deliberate) he will be buried. Naturally the grass grows on the ground wherein he is buried. That is, he has become a part and parcel of the grass.

His death may be natural or accidental. He may croke either due to chronic disease or extreme ill-health. But the phrase 'Kicked the bucket' will prove unjustifiable if used in the above context. This phrase has a uneqivocal meaning. His death is deliberate and it is used when a person commits suicide by hanging. Many stories are suggested for this phrase; but the narrative given below seems to be more appropriate than all the other stories Once a dejected man who was fed up with life proposed to end his life. He fixed up a rope for hanging by the rafter of the roof. As the noose was pretty high above his head, he required the aid of something to stand upon to reach the noose. As it so happened that nothing but a bucket could be available on the spot, the ill-fated man placed the bucket topsy-turvy on the floor, stood on it and having put his neck through the fatal loop, he gave a kick to the bucket and himself.

'Sand-which boy' is another funny form of expression for a boy employed for the purpose of advertisement. The two advertisement boards are appended to the boy's two sides and the boy, being cramped like jam or some other stuff between two slices of bread is said to be a 'sand-wich boy', from his position between the two boards. Again, the very word sandwich is from the Earl of Sandwich who was so passionately devoted to gambling that he diverted the time ordinarily spent at meals, by having his servant bring him slices of bread with meat in between.

We call a day of any note-worthy event as a 'Red-letter day'. In olden days it was referred to ecclesiastical festivals, the names of which were written in red, so as to differentiate them from the lesser church festivals indicated in black colour. This meaning is now corrupted and we use it for a day of any fortunate or auspicious happening.

The athletic funny phrase is 'to break one's duck' meaning there-by 'to make one's first run in cricket'. The connection between the pharse and its sense is this, zero resembles a duck's egg in shape. This showns in the scoring sheet that a player has made no runs. To break one's duck therfore means to alter one's zero in the scoring sheet by taking his first run. Goose egg is another word to denote nil or no score made by a player.

Thus there are innumerable phrases in English literature, very suggestive, through odd-looking.

COMMON-SENSE CROSSWORD PUZZLE

Answer.

1 H	2 A	3 Z	4 L	I	T	5 T
6 A	L	E	C	■	10 H	A
7 Z	M	B	U	13 C	A	K
8 A	O	R	T	A	■	E
9 R	N	A	E	T	11 I	■
E	D	■	R	■	12 N	O

IN FAVOUR OF PICTURE-GOING

By

S. Venkateswaran, Class II, Group I.

I am honestly of the opinion that going to pictures if moderately indulged in is not in the least harmful. Arguments in favour of going to pictures occasionally, always impress me more than those that are against. Going into the merits of the debate it can be argued safely that cinemas provide recreation and a pleasant time particularly when one requires diversion. But it must be said that much depends upon the choice. For students particularly selection of pictures which have got an educative value can never be in the wrong, but the mania to see pictures should not be allowed to grow The mania will naturally get the better part of the picture-goer and this may *ultimately result in* something unpleasant mentally and physically. A fair part of the pictures in these days have scenes which are not conducive to the future welfare of the growing students and what these are need not be explained. It is a fact that producers of these pictures harp upon the unholy scenes which can be avoided, only to attract young people who are led away by the thrills and remance. Such pictures should always be avoided and the selection of pictures should be such as to leave an indelible impression towards furthering the future welfare of the students—Pictures which have an educative value when seen periodically, that is, once a month is not likely to be harmful Cinemas can educate the students as well as spoil them and much depends upon the way in which they view the picture. Diversion when it becomes absolutely necessary is assured in big cities where any number of pictures can be seen but I will also assert that cinema-going should not be considered to be the only way by which diversion can be had If going to cinemas for diversion on all occasions is considered essential, it can do harm to the mind in addition to the expenditure involved.

I repeat that I do not belong to the category that condemns cinemas outright and, exercised with moderation, this can be a good diversion with educative value. Pictures like 'Hamlet' Romeo and Juliet', 'Samson and Delilah' 'Secrets of Life' etc., were not produced to cause harm to the students and it is evident that thousands and thousands have been spent to produce these only with the expectation that students in general will be benefited and I do believe that the producers will consider that they have done a service, if their expectation is not disproved.

Another important point which cannot be ignored is that every picture house has got a regular programme of showing news reviews—Indian and foreign—which are specially arranged to give an idea to the public of all important events. While sitting in a picture house, we have seen sportsmen at play, politicians round the tables, leaders with crowded gatherings, sceneries and ways of daily life of people whom it is not possible for us to see personally, of bridges, dams, of latest discoveries in science, locomotives, of ship-building in progress, of the comforts of air travel, huge buildings which can be considered among the wonders of the world and thousand and one things It is not possible for us to witness these personally or have an idea of these excepting the reports in the papers and the opportunity afforded by the news reels have got the greatest educative value. We believe what is reported in the papers. When we actually see them on the screen we can move as fast as the world does in our knowledge of things and men if a complete study of the news reels is made. The introduction of the news reels is a boon to people who have not opportunities for leaving their stations, and with the aid of the news reels even persons in the villages can understand how the world progresses in all matters of importance. The authorities producing news reels have to be congratulated on the efficiency with which scenes of important events are taken and what is on the screen is life-like. Recently I had an opportunity of seeing on the screen, the latest discoveries in medical science dealing with cancer, tuberculosis, eye diseases etc. I know that such pictures have benefited the people of all classes and they are warned where warning is necessary. The splendid opportunity of witnessing these is completely taken away if picture-going is condemned and I for one will never be a party to accept this. How many people are there who would like to have a glimpse of the leaders of the world, palatial buildings, mountain-tops during winter, our favourite players at cricket, hockey etc. can very well be imagined. News reels amply give the chance for witnessing these and I do believe that young and old will not make the mistake of deciding that going to cinemas will do more harm than benefit.

திருவள்ளுவரும், அருணகிரிநாதரும்

S. A. பரமசிவம், 1-வது வகுப்பு, 1-வது பிரிவு

மிகுந்த வெய்யில்-புழுக்கம் ஏற்படும்போது இன்று மழை வரும் என்று நாம் கருதுகின்றோம். அவ்வண்ணமே மழை பொழியவும் காண்கின்றோம். அதுபோல் அநீதியாகிய வெப்பம் மிகுந்த காலத்து, ஞானமாகிய வானத்தில் அருளாகிய கொண்டல் தோன்றி நீதி மழை பொழியும்.

இரண்டாயிரம் ஆண்டுகட்கு முன்னே நீதி எது? அநீதி எது? என்ற விளக்கமின்றி உயிர்களாகிய பயிர்கள் அருங்கோடையால் வாடியபோது, மெய்ஞ் ஞானமாகிய வானத்தில் திருவள்ளுவராகிய அருள் மேகம் தோன்றி அறம், பொருள், இன்பம், என்ற மூன்று உலகங்களும் தழைக்க ஆயிரத்து முந் நூற்று முப்பது முறை நீதி மழைகளைப் பொழிந்தது. அந்த தண்ணீர் இன்றும் வற்றாமல் பள்ளத்தில் மட்டுமின்றி மேட்டிலேயும் தங்கி நிற்கின்றது.

உள்ளுதொறும் தெள்ளமுதத்தை தெவிட்டாத இன்பத்தை அள்ளித்தருவது வாக்கு. தக்கார் அனைவரும் எக்காலத்தும் போற்ற நின்று இளமையுடன் விளங்கும் வன்மையுடையது அது.

> " அறிவுடையார் எல்லாமுடையர் அறிவிலார்
> என்னுடைய ரேனும் இலர் "

என்பது பொதுமறையின் புனித வாக்கு

> " அறிவும் சிவமும் இரண்டென்பர் அறிவிலார்
> அறிவே சிவமாவது ஆரும் அறிகிலார்
> அறிவே சிவமாவ தாரும அறிந்தபின்
> அறிவே சிவமா யமர்ந்திருப் பாரே. "
>
> —திருமூலர் திருமந்திரம்

சிவம் வேறு அறிவு வேறு அன்று. அதுவே மெய்ப பொருள். ஏனைய வெல்லாம் பொய்ப் பொருள்களாம். பொய் என்பதற்கு நிலையில்லாதது என்பது பொருள். நிலை பேருடைது கடவுள் ஒன்றே. மற்றவை யெல்லாம் தோன்றி நின்று ஒடுங்கி மாய்வனவாம்.

எனவே, சிவம் என்றும் எப்பொருள்களிலும் ஊடுருவி நிற்கின்றது. அதனை அறிவதுவே அறிவெனத் தெளிக.

> " எப்பொருள் எத்தன்மைத் தாயினும் அப்பொருள்
> மெய்ப் பொருள் காண்பதறிவு. "

என்கிறார் தெய்வப் புலவராகிய திருவள்ளுவனார்.

அருணகிரிநாதரும் :—

> " அறிவு திருமேனி யென்றுணர்ந்து
> அருண சாரை விந்தமென்று பெறுவேனோ?"
>
> " அறிவை யறிபவர் அறியும் இன்பந்தனை "

எனப் பலபடக் கூறுகின்றார்.

திருவள்ளுவரை நன்றாக உணர்ந்தவர் அருணகிரி நாதர். பாம்பறியும் பாம்பின் கால் என்பதுபோல ஞானிகளை ஞானிகளே யறிவர்.

மக்களிலே மூன்று பிரிவுண்டு. மனித உடம் பெடுத்த விலங்குகள், மனித உடம்பெடுத்த மனிதர்கள், மனித உடம்பெடுத்த தேவர்கள்.

(1) மனிதருள் விலங்கு :—செய்வன, தவிர்வன அறியாது, உண்டு உடுத்து உலாவி உவகை யுறுவார்கள்.

(2) மனிதருள் மனிதன் :—நன்மை தீமை தெரிந்து, மனதைச் சென்ற விடத்துச் செலவிடாது தடுத்து தீதுஒரீஇ, நன்றின்பாலுய்த்து நல முற வாழ்பவர்.

(3) மனிதருள் தேவர் :—மெய்யுணர்வு பெற்று நான் எனது என்னும் இருவகைப் பற்றுக்களும் அற்று, பற்றற்றானைப் பற்றி, திருவருள் நெறி நின்று கருணை வடிவினராய்த் திகழ்பவர்.

திருவள்ளுவர் மனிதருள் தேவர். அவரை மனிதருள் மனிதராக எண்ணக்கூடாது அவரைத் தேவர் என்று ஆன்றோர்கள் கூறி மகிழ்ந்தார்கள். இதனை " தேவர் குறளும் " என்ற வெண்பாவினால் அறிக.

அருணகிரிநாதர் திருவள்ளுவரைத் தேவர் என் கின்றார். அன்றியும் திருக்குறளைப் படிப்பது மட்டும் போதாது. படிபபது யாருக்கும் எளிது. ஓதுதல் உயர்வுடையது. ஓதுதல் மூன்று வகைப் படும். ஒன்று ஓதுகின்ற நூலின்மீது காதல்; ஓதும்போது உள்ளம் கசிதல்; அதற்கு அடையாள மாகக் கண்ணீர் மல்குதல் என்பனவையாம்.

"காதலாகிக் கசிந்து கண்ணீர் மல்கி
ஓதுவார்."

என்றார் சைவ அடியாரும்

அருணகிரிநாதர் திருவள்ளுவர் திருக்குறளை ஓத வேண்டும், உணர்தல் வேண்டும் என்கிறார்.

திருவள்ளுவரும் "ஓதியுணர்ந்தும்" என்று கூறும் அருமையையும் உணர்த்தற்குரியது. அருணகிரிநாதர்.

"திருவ(ள்)ளுவ தேவர் என்கிற
பழமொழியை ஓதியே யுணர்ந்து"
—("படர் புவியின்" திருப்புகழ்)

என்று திருப்புகழில் மிக அழகாகக் கூறியருளினார்.

இனி வள்ளுவர் அறம், பொருள், இன்பம் என முப்பாலாகச் செப்பினார். இதனை அருணகிரிநாதர்.

"இடாற முப்பால் செப்பிய"

என்று கூறுகின்றார்.

ஆதலின் உலகப் பொதுமறையாகிய உயர்ந்த திருக்குறளை எம்மதத்தினரும், எவரும் ஓதி யுணர்ந்து உயர்வு பெறுவார்களாக.

அநீதியாகிய அருங்கோடையை மாற்ற ஞான வானத்தில் எழுந்த அருள் மேகம் திருவள்ளுவர் என்பதும், அவர் பொழிந்த பொதுமறையாகிய நீதி மழை பள்ள மேடுகளிலும் இன்றும் தங்கி யுதவு கின்றது என்பதும், அறிவு மயமாகிய மெய்ப் பொருளை யறிவதுவே அறிவின் பயன் என்பதும் அவர் அருளிய குறளை ஓதியுணர்தல் வேண்டு மென்பதும், எப்பாவலர்க்கும் ஒப்ப முடிந்த முப் பால் இது என்பதும் இதனான் விளங்கும்.

"அறிவை யறிவது அறிவென அருளிய
பெருமாளே" (திருப்புகழ்)

"தன்னை யறியும் அறிவே தருமறிவு
பின்னை யறிவெல்லாம் பேயறி வாமே"

"தன்னை யறியத் தனக்கொரு கேடில்லை"
(திருமந்திரம்)

வறுமையிற் செம்மை

ப. கந்தசாமி, I. U. C.

வாழ்க்கையிற் காணப்படும் நலம் தீங்குகளைத் தெளிய உணர்ந்து தீதொரீஇ நன்றின் பாற் செலுத்தும் நல்லறிவுடையாரே பண்டை நாளில் புலவர் எனப்பட்டனர். வயிற்றுப் பிழைப்பினைக் கருதிக் கல்வியைக் கற்றல் புலவர் செயலன்றாம்.

அரசர் முதல் வறிஞர் வரை எல்லா மக்களையும் ஒப்ப மதித்து, அவர்தம் நல்லியல்புகளை எடுத்துரைத்துப் பாராட்டுதலும், தீமைகண்டால் இடித்துரைத்துத் திருத்தலும், மக்கள் நலம் பேணும் தறுகண் வீரர்களையும், தமிழ் வள்ளல்களையும் உளமுவந்து பாராட்டி ஊக்குதலும், மனை வாழ்க்கையிலும் உலகியலிலும் மக்கள் பாற் காணப்படும் தவறுகளை அவ்வப்போது எடுத்துக்காட்டி அவர்களைத் திருந்திய வாழ்க்கையில் வாழச் செய்தலும் பண்டைத் தமிழ்ப் புலவர்களின் செயல்களாய் அமைந்தன.

புலவர்கள் மலிந்துள்ள நாட்டினை ஆளும் பேறு பெற்ற மன்னனது குடை நிழற் கீழ் வாழும் மக்கள் சோறு சமைக்கும் நெருப்புடனே கதிரவனின் வெயில் வெம்மையைத் தவிர, வேறு வெம்மையை (கொடுந் துன்பத்தை) அறியார். வான வில்லையன்றிப் பகைவருடைய கொலை வில்லைப் பார்த்தறியார். உழவுத் தொழிலுக்குரிய கலப்பையைத் தவிர, வேறு படைக்கலங்களைக் கண்டறியார். கருவுற்ற மகளிர் வேட்கையினால் விரும்பி உண்பதல்லது, பகைவரால் உண்ணப்படாத மண்ணினை உடையோனாவான் காவலன்.

வறுமையுற்ற காலத்துப், புலவர்தம் மனை வாழ்க்கை யாங்ஙனம் நடைபெற்றது என ஈண்டு ஆராய்வோம்.

செல்வ நிலையில் மிகதநிலைத்திருந்த புலவர்களைச் சுற்றி வறுமையும் கடுங் கூத்தாடி வந்தது. ஒரு வீட்டில் தூண்கள் எல்லாம் உளுத்தும செல்லரித்தும் விழும் நிலையில் இருந்தன. சுவர்கள் பழுது பார்த்தலின்றி அழிவுபட்டிருந்தன. அந்த வீட்டுச் சமையலறையில் புழுதி மிகுந்து, அப்புழுதியில் காளான் பூத்திருந்தது. அங்கு ஒரு நாய் குட்டியை ஈன்று தனக்கும உணவின்றித் தன்குட்டிக்கும் பாலின்றி வருந்திக் கிடந்தது. எச்சிற் சோறு உண்டு குட்டிகள் பலவற்றிற்கும் பால் கொடுத்து இன்பமாய் வாழவல்ல நாய்க்கும் வறுமையின் தாக்குதல் இருந்தெனின் அந்த வறுமையின் கொடுமையை என்னென்பது! குட்டிகள் இளங்குட்டிகள். ஆயினும் இன்னும் கண்திறக்கவில்லை. அந்நிலையில் அவை வெளியே ஓடிச்சென்று உணவு தேடுவதற்கு இயலாதனவா யிருந்தன. செவிகளைச் சாய்த்துக் கொண்டு தாயின் மடியில் வாய் வைத்து உறிஞ்சித் தாய் நாய்க்குத் துன்பமே தந்தன. பால் சிறிதும் இல்லாமையால் குட்டிகளுக்குப் பால்கொடுத்து இன்புறும் நாய், அவற்றின் வாய் உறிஞ்சுதலைப் பொறுக்க முடியாமல் துன்பமிகுதியால் குரைத்திடலாயிற்று.

நாயின் நிலை இன்னது என்றால் அந்த இல்லத்துத் தலைவியின் நிலை கூறல்வேண்டுமோ? அவள் பசியால் வருந்தி வருந்தி மெலிந்து ஒடுங்கி இருந்தாள். குப்பையிலே வளர்ந்திருந்தவேளைக் கீரையைப் பறித்து வந்து உப்பில்லாமல் வேகவைத்தாள். வெந்ததை உண்பதற்கு எல்லோரையும் அழைத்தாள். உண்ண வந்ததோ ஒருபெரிய சுற்றம். வந்த அனைவருக்கும் உப்பில்லாக் கீரையைப் பகுத்துக் கொடுத்தாள். வறுமையிலும் மானம் விளங்கியபடியால், அவ்வாறு கீரை உண்பதை அயலார் பார்த்துவிடின் இகழ்வர் என எண்ணி நாணி வாயிற்கதவை அடைத்தாள்.

“புலவர் இவற்றை யெல்லாங் கண்டு கவன்று கல்விச்செல்வம் பொன் மலரை யொக்கும். பொருட்செல்வம் அதன் நறிய மணத்தை யொக்கும்; ஆகையால், கல்வியுடைமையோடு, பொருளுடைமையும் இவ்வுலகை வாழ்க்கைக்கு இன்றியமையாததன்றோ? அதனிடத்து நாம் கருத்துச் செலுத்தாமை யானன்றோ, இங்ஙனம் நம்மை இன்மைப்பிணி இறுகப் பிடித்தது? என்று தம்முள் எண்ணி, அப்பொருளைப் பெறுவதற்குச் செல்வர்க்கே ஈந்து சிறப்புச்செய்யும் மாந்தரிடம் செல்லாது, புலவர் பெருமக்களது கல்வியறிவின் மீக் கூர்மை உணர்ந்து அவர்களை மதிக்கும் ஒண்மையும், வண்மையுமுடைய அரசர்கள், செல்வர்கள், வள்ளல்கள் பாற் சென்று அவர்தம் உண்மைக் குணங்களை உள்ளபடி தீந் தமிழ்ச் செய்யுளாற் பாடிப் பெறும் பரிசில் வாழ்க்கையையே கைக்கொண்டார். அங்ஙனம் துணிந்து நின்ற புலவர் உலகத்தில் செல்வராயினார் எல்லாரிடத்

திலும் சென்று பரிசில் பெறுவது தகவுடைத் தாகாது. செல்வரெல்லாம் செல்வரல்லர். எட்டி பழுத்துமென்? ஈயாதார் வாழ்ந்துமென்? கிடை நீருட் பன்னூல் கிடப்பினுமென்? அவற்றில் இன்சுவையும் ஈரமுமுளவாமோ? ஆகவே தமிழருமையும், புலவர் பெருமையும் நன்கு அறியும் உண்மைச் செல்வராம் கொடைமடத் தண்ணளியோரை அடையாநின்றார்.

பரிசில் வேண்டிக் காத்திருக்கும் புலவரை நேரில் வந்து கண்டு அளவளாவிப் பரிசில் வழங்காது, தன் வேலாளர் மூலம் பரிசிலைக்கொடுத்து அனுப்பினால் பெற்றுக்கொள்வாரோ புலவர்? மாட்டார்; பின் என் செய்குவார்? கோபங்கொண்டு பரிசில் கொணர்ந்தாரை நோக்கி "பரிசில் பெறும் பொருட்டுக் குன்றும் மலையும் கடந்து வந்தேன், என்று சொல்லி அனுப்பிய என்னிடம், அன்பு கொண்டு இதனைக்கொண்டு இவ்வாறு போக" என்று விடுப்பதற்கு என்னை எத்தன்மையாக அறிந்தான் நும்தலைவன்? என்னை அழைத்துவரச் சொல்லிப் பாராமலே தந்த இந்தப் பொருளைப் பெறுவதற்கு யான் இலாபத்தையே கருதும் வெற்று வணிகனல்லேன் என்று முனிந்து கூறி அவணின்றும் நீங்கினார்.

ஆங்கிருந்து அகன்ற கலைமலி புலவர் தக்கதொரு வள்ளலையடுத்து, தேருருளைப்புரவி வாரணத்தொகுதி பொற்குவியல் முதலியன பெற்று மீளவந்தார். தன்னைக் குறைவாக நடத்திய, கேவலம் காவலாளன் மூலம் கொடுக்க இசைந்த அவ் வள்ளலுக்குப் புத்தி புகட்ட எண்ணினார். என் செய்தார்? ஐயகோ! எவ்வளவு பெரிய கடுந்தண்டனை. அவன் ஊர் முகமாகத்தான் ஊர்ந்து செல்லும் களிற்றைச் செலுத்தி அதனை அவன் காவன் மரத்தில் பிணித்தார். அம்மட்டோடு நிற்கவில்லை. அவனுழைச் சென்று "இரப்போர்க்குக் கொடுத்துப் புரதுகாப்பான் நீ ஒருவனே யல்லன். பாது காப்போர் யாசிப்போர்களுக்கு இல்லாமற் போகவுமில்லை" என்று கடிந்து கூறி வெளிப்போந்தனர்.

காவல் மரம் என்பது, பண்டைக் காலத்துத் தமிழகத் தரசர் ஒவ்வொருவராலும் தம் தம் வென்றிக் கறி குறியாக அமைய ஒவ்வொரு வகையில் தம தூர்ப்புறச் சோலைகளில் வைத்து வளர்த்துக் குறிக்கொண்டு காக்கப்பட்டது. படை யெடுத்துவரும் பகைவேந்தர்கள் அடிக்கடி மரத்தையே முறிக்க முதற்கண் முற்படுவர். அதனைத் தகர்த்து விடுவார்களாயின் அம்மரத்திற்குரிய அரசனுக்குப் பெருந் தோல்வியும் பேரவமானமும் எய்தியதாகக் கருதப்படும். இத்தகைய சிறப்பியல்பு வாய்ந்த காவல் மரத்தில் பெற்று வந்த களிற்றைக் கட்டிச் சிறிதும் அஞ்சாது இங்ஙனம் கூறினாரெனின் அவரது அஞ்சாத மனத்திண்மையை என்னென்று வியப்பது?

இவ்வாறெல்லாம் அவன் மனம் நொந்து செய்த தவறுக்கு அவனே நினைந்து வருந்தட்டும் என்பதற்காகச் செய்யவில்லை; அவர் இனியாவது அவன் கொடையாளனாகிப் புலவர்க்கும் பிறர்க்கும் ஆதரவாகிப் புகழோடு வாழ்வானாக என்னும் கருத்துப் பற்றியேயாகும்.

இவ்வாறு வறுமையிலும் பெருமை பெற்றனர் பண்டைப் புலவர்.

புலவர் பரிசிலாகப் பெற்ற பெரும் பொருளைத் தம் இல்லிற்கொண்டு சேர்த்து, நெடு நாளளவும் வைத்துக்கொண்டு சிறிது சிறிதாகச் செலவிட்டு வாழ எண்ணங்கொண்டவர் அல்லர். பெற்ற பொருளைக் கொண்டு தாமும் நன்கு உண்டு வறுமையால் வாடும் சுற்றத்தார்க்கும் பிறருக்கும் கொடுத்து மறுபடியும் வறுமையுடையோராயினர். இத்தகைய இயல்புள்ள அப்புலவரை, புலவர்களை வறுமையிற் செம்மையுடையோர் என அழைப்பதில் ஏதேனும் தடையுண்டோ?

பிச்சைக்காரி (தொடர்ச்சி)

எம். நடராஜன், 2-வது வகுப்பு, 1-வது பிரிவு

குன்றம் தன்னில் கோடிக் கிழக்கில்
குன்றொன்றுண்டு கொஞ்சம் அடுத்துச்
சென்றால் அழகிய செய்யாறுண்டு!
அன்றியும் மக்கள் ;
உண்ணீர் எடுக்க ஒரு குளம் உண்டதில்
தண்ணீர் என்றும் தொலைவு படாது ;
அக்குளம் தன்னில் அழகு வாய்ந்த
கொக்கு வெள்ளைத் தாமரை பூத்துக்
கள்ளைச் சொரிந்திட ; கருங்களி வண்டுகள்
உள்ளே சென்றதன் கள்ளை உண்டு
களித்துச் சென்றிடும் காட்சியை நோக்கில்
செந்தமிழ் நாட்டின் செல்வச் செழிப்பை
அந்நியர் புகுந்தே அடித்துச் செல்லும்
நிலையைக் கூறி நிற்பதாகும்!
உல்லாசமாக உலவிட என்னிடம்
செல்வம் ஒரு நாள் சென்றான் குளக்கரை
அமர்ந்தான் அவனும் ஆலமரத்தடியில்
அமர்ந்தவன் மனம் அழகி இயற்கையில்
அன்னை இயற்கை அழகை உண்டபின்
அன்ன நடையுடன் அமுத மொழிவார்த்து
மின்னல் இடையுடை மெல்லியர் தலையில்
தண்ணீர்க் குடத்தொடு சென்றிடும் தோற்றமும்
குயிலைப் போலக் கூவி மகளிர்
மயிலைப்போல மகிழ்ச்சியால் ஆடி
வயலில் இருந்து வந்திடும் காட்சியும்
கண்டு செல்வம களிப்படைந்தான்.
வீடு சென்றிட விருமபிய அவனும்
சென்றான் வஞ்சிச் சோலை வழியே!
கலையில் காவியம் கற்பக நல்லாள்
உலையில் இட்டு உருக்கிய பசும் பொன்
வெள்ளித் தட்டில் விரித்தது போலும
மாலைவான வனப்பை நோக்கிச்
சோலை வழியே சென்றவள் குடத்தொடு
" கற்பகம் " என்ற குரலைக்கேட்டு
நடுங்கினள்! நடுங்கித் தவித்தனள் பயத்தால்
அருகே வந்த ஆண்மகன் ஒருவன்
நலமா கற்பகம் நான்தான் செல்வம்
உலகில் மறுமுறை உன்னைக் காணும்
பேறு பெற்றேன் பெருத்த மகிழ்ச்சி
சொல்லாது அன்று சென்றாய்ப் பார்த்தும்
இல்லாது நானும் ஏங்கிப்போனேன்
குடத்தொடு இன்று குடித்தன மாதாய்
விளங்குகிறாய் ஒன்றும் விளங்கில இதை நீ
விளக்க வைப்பாய் களங்கமிலானே "
என்று கேட்க இயம்பலுற்றாள்
" வீட்டில் ஏதோ வேலையாய்ப் பலரைக்
கூட்டி வைத்துக் குலவி இருந்ததைப்
பார்த்தவர் முன்னர் பகர வெட்கிச்
சென்றேன் அடியேன் செய்ததைப் பொறுப்பீர்!
ஆச்சி என்பவனை அடுத்தேன் அன்றே
ஓச்சுகின்றேன் வாழ்க்கை உலகில் செங்கோல் "
என்று நடந்ததை எடுத்துக் கூற
" கற்பகம் உன்னைக் கேட்க ஒன்று
விரும்பி உள்ளேன் விரும்பிடில் கூறு ;
உன்னுடை வரலாறு உணர நானும்
உன்னி இருக்கிறேன் உரைப்பாய் " என்ன
வரலாறென்ன வளர்ந்தா வுள்ளது
பிறந்த தேதியும் பெற்ற அடியும்
அறிவேன் இல்லை அறிவேன் ஒன்று
ஏழை என்போர் என்னைப் பெற்றோர்
கூலி செய்ததால் கூட்டை அகற்றி
அப்பன் சென்றான் அன்னைக்கு மதுவே!
ஊரின் கொடுமை ஒரு நாள் என்னைப்
பிச்சை எடுத்துப் பிழைக்க வைத்தது!
என்று சொல்லி ஏகினள் கற்பகம்
கற்பகம் சென்றதும் கடமை வீரன்
செல்வன் தன் வழி செல்லும் நேரம்
சுப்பன் முதலாம் செல்வி விமலா
காரை ஓட்டிக் கடுக வந்தாள்
செல்வம் தனியே செல்வதைக் கண்டு
கொண்ட எண்ணம் கூடும் நேரம்
எண்ணிய எண்ணம் ஈடேறு வேளை
என்று மனதில் எண்ணி " செல்வம்
வணக்கம " என்றாள் " வணக்கம் " என்றான்
ஏது விமலா இப்படித் தனியே!
இளமை உறவை எண்ணிப் பஞ்சை
எனக்கு வணக்கம இடுவதைக் கண்டால்
பழைய விமலா பழைய தோழி
என்பதை என்மனம் எண்ணுகின்றது
என்று கூறினான் ; இறங்கினள் கீழே
" அந்நாள் பள்ளியில் அன்பாய் நாமும்
கூடி ஒன்றாய்க் குதித்தும் ஆடியும் ;
ஓடிப்பிடித்தும் உதைகள் கொடுத்தும் ;
விளையாடி வந்தோம் விருப்பம் காட்டி!
அந்த நல்லுறவழி யாதென்றும்
ஓங்கிவளர உள்ளம் கொண்டேன்
ஏறு காரில் இணைந்து செல்வோம்
ஊம்! ஊம்!! ஏறு யோசனை ஏனோ!!
விமலா நானும் மாமன் மகனே!
ஆங்கில நாட்டவன் அன்பாய் மாதரொடு
பழகும் முறை என்றும் பழமை விரும்பிடும்
இந்திய மக்களுக் கேனோ இல்லை!
ஆங்கிலம் படித்த ஆண்மகன் நீயும்
மாதரைக் கண்டு மருண்டிடலாமா?

భరతుని శీలము

కాళహస్తి - రామకృష్ణ.

ప్రతిమానాటకమందు శ్రీరామునికిఁ బిదప భరతుఁడే ప్రధానుఁడు. ప్రతిమానాటక మనుపే రేతన్నాటక తృతీయాంకముపయి నాధారపడియున్నది. ఆ యంకమున ప్రతిమాగృహకల్పనము కలదు. ఆకల్పనమందు ప్రధాన భూమిక వహించువాఁడు భరతుఁడు. కాన ప్రతిమానాటకమున శ్రీరాముని శీల మెంత ప్రధాన మయినదో, భరతుని శీలము గూడ నంత ప్రధాన మయినదే. కీ॥ శే॥ వేటూరి ప్రభాకరశాస్త్రిగారు భరతుని శీలమునుగూర్చి యిట్లు రచించిరి- "భరతుని వృత్త మిందుఁ బరమోత్తమముగాఁ గాపాడఁబడినది. వాల్మీకులవారుగూడ భరతుని వృత్తమును గడు పవిత్రముగఁ జిత్రించిరి." ఈ పలుకు లెంత వఱకు సమంజసమో యించుక పరికింతము.

భరతుఁడు:—ఇతఁడు దశరథమహారాజు పుత్రుఁడు. ప్రతిమానాటకమందు భరతుఁడు లక్ష్మణానుజుఁడుగాఁ జిత్రింపఁ బడినాఁడు. రామాయణమునుబట్టి భరతుఁడు లక్ష్మణాగ్రజుఁడా లేక లక్ష్మణానుజుఁడా యని యిదమిత్థముగాఁ జెప్పఁజాలకున్నాము. బహుశః భాసమహాకవి కాలమున లక్ష్మణజ్యైష్ఠ్యమే లక్షితముగా నుండనోపును. పై విషయమునే కీ॥ శే॥ వేటూరి ప్రభాకరశాస్త్రిగారు పేర్కొనిరి. "అర్వాచీనులు పలువురు భరతజ్యైష్ఠ్యమునే యభిమానించినను, ప్రాచీనుఁడగు భాసునినాఁట లక్ష్మణజ్యైష్ఠ్యమే లక్షిత మయినట్టి నాటకమునుబట్టి తెలియనగును" అని. సుమంత్రుఁడు భరతునిగూర్చి పల్కినపల్కులాతఁ డెవఁడో స్పష్టపఱుచుచున్నవి. భరతుఁడు,

"పుత్త్రుఁడు దైత్యనిర్మథన
 పుణ్యయశుం డగునట్టివేనికిన్
పౌత్త్రుఁడు సత్త్రిభోజితస
 మస్తధనుం డగునట్టివేనికిన్
పిత్రనువర్తి రామునకు
 నెయ్యపుఁ దమ్ముఁడు"

భరతుని నాకానొక మహాకవి యిట్లు వర్ణించినాఁడు. నదులు సాగరసహధర్మచారిణులు. అట్లే భరతుఁ డను సాగరమున సకలసద్గుణము లనునదులు వచ్చి చేరుచున్నవి అని. అనఁగా భరతుఁడు సకల సద్గుణముల కాకర మని యర్థము.

పితృభక్తి:—శ్రీరాముఁ డెట్లు పితృవాక్యానువర్తనుఁడో, యట్లే భరతుఁడును పితృవాక్యానువర్తనుఁడు. అతఁడు తన జనకుని దేవతవోలెఁ దలఁచినాఁడు. భరతుఁడు కేకయదేశమున తన మేనమామగారియింట నుండెను. అపు డాతనికి దశరథుఁ డస్వస్థశరీరుఁడుగా నున్నాఁ డను వార్తలు తెలియవచ్చెను. అంత నాతఁడు తన తండ్రిని దర్శింపవలయు నని తలపోసెను. రథము నాయత్తపఱుచుకొని యాతఁ డయోధ్యానగరాభిముఖముగాఁ దరలివచ్చుచుండినాఁడు. మార్గమధ్యమున నాతఁడు తన తండ్రిగారు "ఎద నాటిన పెన్వగ"తో బాధ నొందుచున్నారనియును తెలిసికొనినాఁడు. అప్పు డాతఁడు సూతునితో వచించిన మాట లాతని శీలమును వ్యక్తపఱుచుచున్నవి. అతఁడు పయి విషయములను దెలిసికొని "ఎద నీగద వేగ రథంబుఁ ద్రోలుమా" అని సూతుని నాదేశించుచున్నాఁడు.

మఱియు చతుర్థాంకమున భరతుఁడు శ్రీరామ రాజ్యాభిషేకమునకై యడవుల కేఁగును. ఆ సమయమున నాతఁడు శ్రీరామునితో నిట్లు విన్నవించినాఁడు.

"మేనిచే నిచ్చటను నన్ను మెలఁగ నిందు
కర్మములచేత నచ్చటఁ గలుగఁ గలను."

అని. కాని శ్రీరామునకు భరతుని యభిలాష యావంతేనియు నిచ్చగింపలేదు. అంత నతఁడు వచించిన పల్కులచే భరతుఁడు తాను పితృవాక్యపరిపాలన గావింపవలయు నని తెలిసికొనినాఁడు. ఆ పితృవాక్య మేమి? తాను "ఏండ్లు పదియు నాలుగు" రాజ్యమును బరిపాలింపవలయు ననునది. అతఁడు తన తండ్రిపైఁ గల భక్తిచేతను, నంతకన్న సోదరుఁ డగు శ్రీరామునియెడ గలయధికవాత్సల్యముచేతను తిరిగి యయోధ్యకుఁ జనుదెంచును. ఈపయి నుదాహరింపఁబడిన విషయములనుబట్టి భరతునకుఁ దన తండ్రియెడఁ గల్గుభక్తి తెలియుచున్నది.

శ్రీరామునియెడఁ గలభక్తి:—భరతునకు తన తండ్రిపయి నెంత భక్తి కలదో తన సోదరుఁ డగు శ్రీరామునియెడఁ గూడ నాతని కంత భక్తి యుండెను. అనుజుఁ డగ్రజుని తండ్రిగా భావింపవలయును; వదినెను తల్లిగా తలఁపవలయును. ఇయ్యది హిందుదేశాచారము. భరతుఁడు తదాచారముబడియె ప్రవర్తించుచున్నాఁడు. అతనికి శ్రీరామునిపయి నధిక మగుభక్తి కలదు. అతని యభిమతమున,

"......................అమ్మహాత్ముఁ
డుండకుండెనే నయోధ్య యయోధ్య కా
దెందతండు గలఁడదే యయోధ్య"

శ్రీరామునకు సతీవియోగము గల్గినది. ఆ విషయమును సుమంత్రుఁ డెఱిఁగినాఁడు. అతఁడు మఱల నయోధ్యకు నరుగుదెంచెను. భరతునకు నాతఁడు జరిగిన దంతయు విన్నవించెను.

"మునిజనావనమునఁ బెనువైర మొదవెను
రామచంద్రునకును రావణునకు
మాయఁ బూని చాన మాయమ్మ సీతమ్మ
నయ్యయో! హరించె నయ్య! వాఁడు"

అని. ఈ విషయము నెఱిఁగినతోడనే భరతుఁడు మోహమ్ముం బొందును. అప్పు డాతఁడు పల్కిన పలుకు లాతనికి శ్రీరామునిపయిఁ గలవాత్సల్యమును, ప్రేమను నిరూపించుచున్నవి.

"చేరువ లేరు బాంధవులు;
చెంద దివంబును గన్నతండ్రి; కాం
తారములందుఁ బెక్కులు వె
తల్ పడుచున్ వసియించు టాయె; నీ
తీరగు సంకటంబున స
తీవిరహంబును గల్గె; నార్యుఁ డ
య్యో! రహిఁ బాసె మబ్బుమఱుఁ
గొందినచందురుమాడ్కి నిత్తఱిన్"

అని. ఇంతియ కాదు. భరతుఁడు తనభ్రాత యగుశ్రీరామునిపయిఁ గలయధికగౌరవముచే తృతీయాంకమున తన్నుఁ గన్నతల్లినే దూషించినాఁడు.

"శీలల! రాజ్యలోభమునఁ
జేసి హరించితి జేనిప్రాణముల్
ప్రోలుఁ దొలంగఁ ద్రోఁచితివి
పొమ్మని కానల కగ్రపుత్రునిన్;
ప్రీతివు నారచీరలు ధ
రించినజానకిఁ జూచి కూడ; గుం
డ్రాల నొనర్చె నేమొ విధి
అట్టడిబండలు నీదుగుండియల్"

మఱియును భరతుఁడే వచించిన పలుకు లాతని భక్తిని వేనోళ్ళ చాటుచున్నవి.

"నాదు తల్లికిఁ బ్రియము నొనర్పఁగోరి
రాచసిరిపెంపు నెవ్వఁడే ద్రోఁచిపుచ్చె
నమ్మహాత్ముఁ డిక్ష్వాకువంశాభరణము
నాదుదైవత మెచట నున్నాఁడొ చూడ"

అని. శ్రీరాముఁడు భరతుని పాలిటికి "దైవతము"!!

ధర్మాభిరతి:—భరతునకు సకల ధర్మములు తెలియును. తాను కావింపవలసిన ధర్మము లాతనికి సుగ్రాహ్యములు. హిందూదేశాచారానుసారము రాజ్యము నగ్రజుఁడే పరిపాలింపవలయును. కాన శ్రీరాముఁడే దశరథ రాజ్యమున కుత్తరాధికారి యగును. భరతునకు రాజ్యముపయి నేమాత్ర మధికారము లేదు. అందువలననే భరతుఁడు రాజ్యాభిషేకము శ్రీరామునకే జరఁగవలె నని తలఁచినాఁడు. అందుచేతనే భరతుఁడు తిరిగి రాజ్యమునకు వచ్చునపుడు తన యన్న పాదుకలను గొని తెచ్చును. ఆతఁ డా సమయమున

"అన్న! నీపాదపద్మము లనుభవించు
పాదుకల నిమ్ము తలతోడఁ బ్రణుతు లివిగో
మరల నీవచ్చునందాకఁ బురిని వీని
కిని విధేయుఁడనై నేను బను లొనర్తు"

అని పల్కినాఁడు. ఇందుచే నాతఁడు తన యన్న శ్రీరాముని పాదుకల కభిషేకము చేసి వాని తరఫున పరిపాలనము సేయుచుండెను.

అతనికి హిందూదేశ ధర్మశాస్త్రము కరతలామలక మను విషయ మీ క్రింది పద్యమువలనఁ దెలియనగును.

"పాపాత్ముం డగునేని పుత్రకుఁ గృపా
బంధంబు సంధింపకే
ద్రోపాడం దగుఁగాదె తండ్రుల కపు
త్రుం డౌఁ గదే వాఁడు; నే
స్థాపింతున్ భువిఁ గ్రొత్తధర్మమును; భ
ర్తన్ జిక్కులన్ ద్రొక్కుచున్
పాపంపుంబడి నేగుమాత కికనై
మాతృత్వమున్ దీఱుతన్"

ఈ పద్యమునుగూర్చి వేటూరి ప్రభాకరశాస్త్రిగా రిట్లు పేర్కొనిరి. "కొడుకు దుష్టుఁ డేని ఘటశ్రాద్ధము చేసి వాని కపుత్రత్వమును గల్పింపవచ్చును. వానికి దాయ మీయ నక్కఱ లేదు. వానితో నాశౌచాది సంబంధ ముండదు. కాని తల్లి యెంత దుష్టురాలైనను నామె మాతృత్వము తొలఁగదు" అని ధర్మశాస్త్ర నిర్ణయము కలదు. ఇతర దోషము లున్నను మాతృత్వము తొలఁగక పోవచ్చును. కాని యామె భర్తృద్రోహము చేయునేని, యప్పుడు మాతృత్వము తప్పక తీరిపోవలసినదే యని యా ధర్మశాస్త్రమును భరతుఁడు సంస్కరించు ననుట హృద్యాతిహృద్యము" అని.

అతని ధర్మాభిరతికి మఱియొక సన్నిదర్శనమునుగూడ పేర్కొనవచ్చును. శ్రీరాముఁడు రాజ్యాభిషేకమునకు తిరిగి యయోధ్యకు రా నని చెప్పినాఁడు. తత్సమయమున

సుమంత్రుఁడు 'ఇప్పు డీక నభిషేకోదక మెక్కడ నుండ వలయును' అని ప్రశ్నించినాఁడు. అందులకు శ్రీరాముఁడు 'అమ్మగారు ఎక్కడ ఉండవలయునని చెప్పినారో యక్కడనే యుండవలయును' అని బదులు పలికినాఁడు. అందులకు భరతుఁడు పల్కినపల్కు లాతని శీలమునకు వన్నె దెచ్చుచున్నవి. "ఆర్య! పుంటిపైఁ బొడువవలదు.

"సన్నుతాత్మక నీప్రసూతియె
చక్క నాకుఁ బ్రసూతి యౌ
నన్న! నిన్నును గన్నయన్ని
భృతాత్ముఁడే నను గన్న వాఁ
డెన్నరానిది మాతృదోషము
యేనియుం బురుషాళికిన్
మున్నువోలె గనుంగొనంగదె
మ్రొక్కెదన్ భరతున్ ననున్."

"ఏ మానవునకును మాతృదోష మెన్నరానిది" అను ధర్మము నిట భరతుఁడు సూచించుచున్నాఁడు.

నిర్మాయుఁడు:—భరతుఁడు నిష్కల్మషమానసుఁడు. శ్రీరాముఁ డతనిని 'నిర్మాయుఁ' డని పేర్కొనినాఁడు. తృతీయాంకమున నాతనికి తన తండ్రి మరణ దుర్వృత్తాంతము తెలిసినది. అతని మరణమునకుఁ దన తల్లి కారణభూతురా లని యాతఁడు తెలిసికొని విచార మందెను. ఆ సమయమున నాతఁడు వచించిన పద్యముచే నాతని నిష్కల్మషమానసము మనకు గోచర మగుచున్నది.

'మనమా! తెప్పిఱుమా! యెదేఁ దలఁచి సం
భ్రాంతంబ వౌచుంటివో
వినుమా దానిని తండ్రిగారి మృతిదు
ర్వృత్తాంతమున్; ధైర్యమున్
గొనుమా నీచపుశుల్కశబ్దమది నా
కున్ దాఁకునో యేమొ; నే
ననుమానింపక దేహశోధనము సే
యంగావలెన్ దానికై"

శ్రీరాముఁడే యాతనితో "పరిశోషించితి యెడన్ నిజము కాపట్యంబు నీయందు లేదు" అని చెప్పియున్నాఁడు.

భరతుఁడు శ్రీరాముని ప్రతిమ:— ప్రతిమానాటకమందు భరతుఁడు శ్రీరాముని ప్రతిరూపముగాను, దశరథుని ప్రతిరూపముగాను జిత్రింపఁబడియున్నాఁడు. మాటతీరు, ముఖవర్చస్సు మొదలయినవానిలోఁ నాతఁడు దశరథ శ్రీరాములఁ బోలియుండెను. తృతీయాంకమున భరతుఁడు ప్రతిమాగృహమం దుండఁగా సుమంత్రు 'డరుగు దెంచె ముగ్గు రమ్మలతోడను'. ఆ సమయమున నాతఁడు భరతునిఁ జూచుట తటస్థించినది. అప్పు డాతఁడు పల్కిన పల్కులు

"పడుచుప్రాయపువాఁడు భూపాలునట్టు
లుండె నిదె యెవ్వడో పడియుండె నిచట"

అని. మఱియు నాతఁడే భరతుని స్వరము దశరథుని స్వరమువలె నున్న దని చెప్పియున్నాఁడు.

చతుర్థాంకమున భరతుఁ డడవుల కేగును. అప్పు డాతఁ డెవఁడో యని చూచుటకు వచ్చిన లక్ష్మణుఁ డాతనిని చూచి తన యన్నయే వచ్చె నని యనుకొనును. అతఁడు శ్రీరామునితో భరతాగమమునుగూర్చి పల్కిన పల్కులాతని స్వరూపమును తెలియఁజేయుచున్నవి.

"నీకు నెంతయేని నెయ్యంపుఁదమ్ముండు
భరతుఁ డితఁడు భ్రాతృవత్సలుండు
అద్దమందుఁబోలె నగపడె నీఛాయ
చక్క నితనియందు సంక్రమించి"

అని. ఈ పై నుదాహరింపఁబడిన విషయములఁ జక్క పరిశీలించియే ప్రొఫెసరు ధ్రువ యనుపండితుఁ డీ నాటక నామౌచిత్యమునుగూర్చి యిట్లు వక్కాణించినాఁడు. "ఇందు భరతుఁడు శ్రీరామునకును దశరథునకును నచ్చముగాఁ బ్రతిమవలెఁ జిత్రింపఁబడుటచే నిందులకుఁ బ్రతిమానాటక మనునామము కల్గినది" అని.

ఉపసంహారము:—పయి చిత్రణముచే భరతుని శీలము మనకు గ్రాహ్య మగుచున్నది. భరతుఁడు "సకల జగజ్జనప్రణుత సద్గుణవర్యుఁడు, అమరేంద్ర సన్నిభుఁడు, సూర్యవంశదీపకుఁడు, వైరికులాంతకుఁడు, అకలుషుఁడు, భక్తిమంతుఁడు". శ్రీరాముఁడు భరతునిగూర్చి పల్కినపల్కు లతనిశీలమును చాటుచున్నవి.

"ఇంచుకమాత్ర యశం బా
ర్జించితి నే నింతకున్ సుచిరకాలమునన్
కొంచెపుఁగాలముననె యా
ర్జించెన్ భరతుండు జగతి స్థిరతరయశమున్."

భరతుఁడు

"స్పష్టానేకమహాహవాళి నసురవ్రాతమ్ములన్ వజ్రసంఘృష్టప్రౌఢశరంబులం దునిమి కీర్తిం గన్నప్రాగ్భూపులన్ యష్టన్ యజ్ఞవితీర్ణవైభవు రఘున్ శౌర్యాదులన్"

బోలువాఁడు.

★ కథావస్తువు ★

పోలాప్రగడ గోపాలకృష్ణ.

"వెధవరైళ్ళెప్పుడేనా టైముకు వచ్చేడుస్తున్నాయా? యీవన్నానా? అప్పుడే బయలుదేరాలేవిటీ? నాలుగున్నరకే రైలు! ఇంకా మూడేనాఅవలేదు? మెల్లిగా టిఫిన్ చేసి బయలుదేరి వెళ్ళండి"... "ఏమేవ్! వంటలో నీతో చాలాచిక్కే. అవసర మొస్తే మరీ కూర్మావతారం దాలుస్తావు. ఇంక ఆగ్రహం వచ్చిందా నృసింహావతారమై పోతావు. లేకపోతే యే ఉప్పోకారమో వేసి కసితీర్చుకుంటావు. తెమలాలి". అంటూ వెంకటంగారు తన చిన్న వుపన్యాసాన్ని రెండుభాగాలు చేసి ఒకటి కూతురు, మేనల్లుడు మీదా, మరొకటి ధర్మపత్నిమీదా దంచేసి వీధిలోకెళ్ళిపోయారు. ఆరిపోయిన చుట్ట పారెయ్యడానికి. "ఈ మొగాళ్ళమీద అధికారం చెలాయించగల మొనగాళ్ళెవరేనా పుడితే బాగుండును. ఈయనకి రెండు నాలికలు. అటు వాళ్ళతో తొందరలేదని చెప్తూనే ఇటు కంగారు పెడతారని సణుక్కుంటూనే అయిపోయిందండీ. యిదుగో పట్టుకొచ్చేస్తునా అయిదునిముషాల్లో" అని సమాధానం చెప్పేసింది ఆగృహిణి (పొయ్యి అంటించి ఐదునిముషా లవకపోయినా.)

"ఇంకా అలస్యం చేస్తే నా గుఱ్ఱానికి పిచ్చియెత్తి రెండుకాళ్ళమీద పరుగెట్టి వంటిచక్రాన్ని మిగల్చగల దండోయి" అనే బండివాడి బెదిరింపుకు నవ్వుకుంటూ ఆదరాబాదరాగా అక్షరాలా నాలుగు మెతుకులు నోట్లో వేసుకొని లేచేశారు. ఆ యువకదంపతులు. పట్నం ప్రయాణం—అందులోనూ కొత్తాకొత్తానా, హుటాహుటీ, ఎకాఎకీ, సరాసరీ బొంబాయి ప్రయాణం చేయబోతున్నామనే సంతోషంతో వుక్కిరిబిక్కిరై పోతున్నారు. వెంకటంగారికి సుగుణ లేకలేక కలిగిన ఒక్కగానొక్క కూతురు. చిన్నప్పటినుంచి తన యింట్లో పెరిగి తనకు చేదోడువాదోడుగా, వేడినీళ్ళకు చన్నీళ్ళులా, తలలో నాలుకలా, కంటికి జోడులా, ఇంటికి తలుపులా, పనికిబండిలా, చేతికిక ఱ్ఱలా, యింతెందుకు అన్నివిధాలా అండగా వుంటున్న మేనల్లుడు శంకరం తన కుమార్తె కమల కష్టనిష్ఠూరాలనూ, సుఖదుఃఖాలను, ప్రేమాభిమానాలను, ఇష్టానిష్టాలను సరిగా అర్థం చేసుకొని చిలకాగోరింకల్లా కలిసిమెలసి పందిరీపాదుల్లా వుండగల రని వూహించి వారిద్దరకు వెంకటంగారు పెళ్లి చేశారు. "ఉద్యోగం పురుషలక్షణం" అని శంకరంగారు నిరుద్యోగసమస్య తోలిమెట్టుకు బలికాకుండా బొంబాయిలో వుద్యోగం ఖాయపరచుకొని అద్దిల్లు యడ్రసుతో సహా సంపాదించాడు. "హాలికు లైన నేమి, గహనాంతర సీమల కంద మూలకాద్దాలికు లైన నేమి నిజదార సుతోదరపోషణార్థమై" అని బమ్మెరపోతనగారు చెప్పినట్లు జానెడుపొట్ట, బెత్తెడు నోరుల మర్యాద కాపాడ్డంకోసం సతీసమేతంగా దూరబారాలను లెక్కచేయకుండా బొంబాయిప్రయాణం కట్టాడు. దూరప్రయాణాలుచేసినా యింతపెద్ద ప్రయాణం యిదే ఆయనకు. ఇక కమల—అల్లాఅనడమేనాకలవాటు లెండి! బహుశా ఐదవఫారము ప్యాసయ్యే కాబోలు చదువు మానేస్త. కేవలం తిని కూర్చోలేక అస్తమానం తెగ పారాయణ చేసేది పురాణా లనుకునేరు నవల్సు, పత్రికలను మాత్రమే బట్టీ పట్టి కంఠస్థం చేసేది. తను కూడా వ్యాసాలు, కథలు, కథానికలు, స్కెచ్చులు, గేయాలు, పద్యాలు ఏదో ఒకటి రాసేయాలనుకునేది. రాయలేక అనుభవంవుంటే కాని రాయలేమని తేల్చింది. అంటే పూర్వం ద్రాక్షపళ్లు పుల్లగా వుంటాయని తీర్మానించిన జంబుకిలా గన్నమాట. అటువంటి అనుభవాలను సేకరించడానికి ప్రయాణాలే ముఖ్యపరికరాలని ఎక్కడో చదివిందావిడ. శంకరంగారికికూడ్కా ఈవిషయంమీద మాంచినమ్మకం వుంది. చంద్రకాంతి కెదురుచూచే చకోరీచకోరాల్లా యీ దంపతులు ఎదురుచూచిన విజ్ఞానానుభవసేకరణ కార్యక్రమ ప్రయత్నానికి ప్రారంభోత్సవం దిగ్విజయంగా జరపబడడంవల్ల పొంగిపొరలే సంతోషంలో మునిగిపోయినందువల్ల గమ్యస్థాన విషయమై కనుపరచవలసిన యాంజో శనాకవళికల నేమాత్రము వారి ముఖములందు ప్రతిబింబింపబడుట లేదనాలి.

ఆ వేళ అంతులేని జనసమూహం కిక్కిరిసి కూర్చోడం వల్ల రైలుపెట్టెలలోని బెంచీలన్నీ Sea-saw ఆట బల్లల్లా తయారయ్యాయి.

శా. లావొక్కింతయు లేదు ధైర్యము
విలోలం బయ్యె బ్రాణంబులున్
ఠావుల్ దప్పెను మూర్ఛ వచ్చెఁ
దనువున్ డస్సెన్ శ్రమం బయ్యెడిన్
నీవే తప్ప నితఃపరం బెఱుఁగ
మన్నింపందగున్ దీనునిన్
రావే యీశ్వర కావవే వరద
సంతంక్షింపు భద్రాత్మకా—

ఆనే గజేంద్రుని అవస్థ తలచుకొంటూ ఎలాగైతేనేం రైలు ఎక్కగలిగారు యువదంపతులు, ప్రతిస్టేషనులోనూ తల యీవలపెట్టి మహాశ్రద్ధగా కథావస్తువులకోసం వెతికేవారు. చివరకు ఏవిశేషము లేకుండా ప్రయాణం ముగియ వచ్చింది. స్టేషనులో సామాను దింపుకు లెక్కచూచుకొనే సరికి రెండు సామాన్లు తక్కువ వచ్చాయి. ఇంతట్లో ఆ పెట్టెలోవచ్చిన యింకో ఆయన కంగారుగాదిగి "ఖ్యాహై ఇది అమ్కుపెట్టిహై" అని హిందీ తెలుగు మాట్లాడుతూ లెక్కపెట్టిన వాటిలోంచి ఓపెట్టె తీసుకుపోయాడు. దంపతులు దాదాపు తోటివారంతా వెళ్ళాక బిక్కమొహం వేసుకొని మిగిలిన సామానుతో బండి యెక్కి అద్దికి కుదుర్చుకున్న యింటికి జేరగలిగారు. ఆ రోజు టపాలో మామగార్కి కమల కథావస్తువన్వేషించి పొందిన ఫలితాలు జేరిన సామాన్లలిస్టువ్రాస్తూ క్షేమం తెలియపరచాడు. మామగారిదగ్గరనుంచి వుత్తరం వచ్చింది. "మీరు పోయాయనుకుంటున్నవి మూడు సామాన్లుకాదు. రెండే! మర చెంబు యిద్దామని లిస్టులోవేస్తే అమ్మాయి వద్దంది. అంటే పోయినవి సంచీ పెట్టేనన్నమాట. అసలు సంచీలో ఊరగాయలు పెట్టి యిద్దామనుకొని సంచీ వంటింట్లో పెట్టి మీ అత్తయ్య మరచిపోయింది. రైలెక్కేకంగారులో మాసిపోయిన బట్టలు పెట్టిన పెట్టి వైటింగు రూములో వదిలేసారు. వచ్చే శనివారం మెయిలులో నేనూ మీ అత్తయ్యా వస్తున్నాము. స్టేషనుకు రావలసింది." పెద్ద నవ్వు నవ్వుకుంటూ కమల దగ్గరకు వెళ్లి ఉత్తర మిచ్చి. "యెంతకంగారు పడ్డావ్రా! పాపం" అన్నారు శంకరంగారు.

నేను

పిచ్చుక - శివయ్య.

సీ. ఇంగ్లీషుపర్వతం బెక్కి నుంకించి పం
కించి జాఱుచునుండుఁ గ్రిందికొనవు
హిందీతరంగిణి నీఁదు లాడుచు నేను
బోవుచుండెద నోడరేవుఁ జేర
సంస్కృతవనములోఁ జరియించి గంధపూ
రితవాయు వంది తరించుచుందు
నరవవేశ్యాంగన యందచందముఁ జూచి
తలఁపులతడికెలఁ దనరఁ గూర్తు
నాంధ్రభాషావధూటిని నహరహంబు
సరసశృంగారసంగరశాలయందు
నలసి సొలయుచునున్నట్టి యబలఁ జేయు
నట్టిభారతదేశవిద్యార్థి నేను.

సీ. కలదోయి! భారతకవికుమారుఁడు గ్రొత్త
వనరులు జగతి కిచ్చినదినంబు
కలదోయి! మా శిల్పకారుఁడు పుడమికిఁ
బెంపునై పుణినిఁ జూపినదినంబు
కలదోయి! సంగీతకర్మమర్మజ్ఞు లె
ల్లను గానరుచినిఁ జూపినదినంబు
కలదోయి! గుణజాలనిలయమై లోకాన
కెనయ శాంతమును బంచినదినంబు
కలదు! కలదోయి! లోకము గన్ను మూసి
యున్నతఱిఁ గర్మవాసి పేర్గన్నదినము
లట్టి మాపూర్వచరిత నోరారఁ జదువు
నట్టి భారతదేశవిద్యార్థి నేను.

సీ. ఏ తల్లిమహిమచే నీరేడు భువనాలు
శాంతిలక్ష్యాలతో సంచరించు
నేతల్లిశక్తిచే నెల్ల వేదాదులు
దివినుండి జగతికి దింపఁబడియె
నేతల్లి ప్రతిభల నింద్రాదిదేవత
లెంచి యెల్లప్డు గీర్తించుచుండు
నే తల్లితలుకుల నితరఖండము లన్ని
నేర్చి ప్రఖ్యాతినిఁ గూర్చుకొనియె
నట్టి మాతల్లి-సకలసౌఖ్యప్రపూర్ణ
కీర్తిలత దిక్కుదిక్కుల స్ఫూర్తిఁ జేయ
నోర్పుతో నంటుఁ ద్రొక్కుచుఁ జొక్కుచుండు
నట్టి భారతదేశ విద్యార్థి నేను.

సీ. 'కొక్కొరోకో' యని కోడి కూయఁగా హాలము భు
జముమీఁది కెత్తుకర్షకునిఁ గాంచి
శ్రమ నోర్చి బాట "మరమ్మత్తు"ఁ జేసెడి
కర్షకశ్రేణిసంఘమును జూచి
నిజమాతృసుఖముకై నెమరు వేయుచును జిం
తలఁ జేయుచుండువిద్యార్థిఁ గాంచి,
తన కీర్తి నతిభక్తిఁ దగ వర్ణనలఁ జేయ
సంబరపడుకవీశ్వరునిఁ గాంచి
నవ్వు నాతల్లి నవ్వులనాదములను
దేశదేశాల దివ్యసందేశములుగ
నెంచి బాకాలతోడఁ బూరించుచుండు
నట్టిభారతదేశవిద్యార్థి నేను.

సీ. బలము లేకయ కాదు పరరాజ్యముల నెల్లఁ
గొల్లఁగొట్టుచుఁ దోచుకొనకయుంట
పరిశోధనాదృష్టి వట్టిపోవుటఁ గాదు
"యాటము బాంబు"ల నరయకుంట
నాగరికత నేఁడు దాగిపోవుట గాదు
అబలలు స్వాతంత్ర్య మంటకుంట
సంపూర్తిగా మెక్కి చరియింపఁగా లేక
గాదు భారతవాసి కష్టపడుట
యంచు బాశ్చాత్యవీథుల నహరహమును
గలియఁ దిరుగుచుఁ బెద్ద "లెక్చర్లు" నిచ్చి
వారి నొప్పించి సతతము వనరుచుండు
నట్టి భారతదేశ విద్యార్థి నేను.

పొరబాటు

కే. యస్. లక్ష్మీనరసింహారావు,

'అయ్యా పాలడబ్బులండీ, అంటూ వాకిట్లోకి వచ్చాడు పాలమనిషి వెంకన్న.

'ఏమిటే సుభద్రా పద్దుపుస్తకం ఏదే-ఎక్కడ పెట్టావ్ ఈ యింట్లో పెట్టిన వస్తువు పెట్టినట్టుండదు. అటు పాల వాడేమో అరుస్తున్నాడు' అని విసుక్కున్నారు శ్రీనివాసంగారు తన భార్యను.

'ఏమిటట్లా యింటికొచ్చిం దగ్గర్నుంచి యిలా విరుచుకుపడతారేం. నెమ్మదిగా అడగరాదటండీ పుస్తకం బీరువామీద ఉంది చూడండి' అన్నది సుభద్రమ్మ వంటింట్లోంచి.

శ్రీనివాసంగారు పుస్తకం తీసుకొచ్చి ఒక పేజీ తీసి పట్టుకుని 'చదవరా నీ లెక్క సరిగా ఉందో లేదో చూస్తాను అన్నారు వెంకన్నతో. వెంకన్న ఒక పేజీతీసి 1 వ తారీఖు ఒక శేరు పావలా' అని చదివాడు.

శ్రీనివాసంగారు కళ్లెర్రచేసి 'ఏమిట్రా నీ లెక్కను నీవును, లెక్క సరిగా రాసుకోవద్దూ. ఇక్కడేమో ఒకటో తారీఖు అర్థశేరు మూడణాలని ఉంది' అని గదమాయించారు వెంకన్నను.

'అయ్యా ఏటండీ యిలాఅంటారు. నా లెక్క ఎప్పుడూ తప్పులేదు. ఇన్నాళ్ళనుంచి నేను పాలు, పెరుగుపోస్తున్నా యిటువంటి పొరపాటెప్పుడూ రాలే దయ్యా. అది అమ్మగారిదే పొరపాటండీ' అన్నాడు వెంకన్న.

వెంటనే శ్రీనివాసంగారు అగ్గిలోపడిన గుగ్గిలంలా బగ్గునమండిపోయి 'ఏమిటీ యిలాగేనే లెక్కరాసేది తప్పు తప్పులుగా. తెలిస్తే యిటువంటి పనులన్నీ చేయాలి తెలియకపోతే నోరు మూసుకుని కూర్చొని ఉండరాదూ యిట్లా తప్పులు తడకలుగా లెక్కరాసే బదులు' అంటూ తన నోటికొచ్చినట్లు తిట్టసాగారు.

'ఏమిటండీ యిలా చీటికిమాటికి కోప్పడుతారు. చేసేదేదో నెమ్మదిగా గోలలేకుండ చేయరుగదా!' అని సమాధానమిచ్చింది సుభద్రమ్మ వంటింట్లోంచి.

'సరే రెండోతేదీ పద్దు చదవరా నాకేం పోయిందిలే చివరకు కష్టపడేది వాళ్ళేఅంటూ గొణిగారు శ్రీనివాసంగారు.

'రెండో తారీఖు ఒక శేరు అర్థరూపాయ' అని చదివాడు వెంకన్న.

'ఏమిట్రా యిది విచిత్రంగా ఉంది ఒకటో తారీఖు పావలా అన్నావు లేనలేదు. రెండో తారీఖు అర్థరూపాయంటున్నావు. ఇక్కడ నీ దగ్గర కొననట్టు రాసుంది. ఆడవాళ్ళు చేసేపనులన్నీ యింతే. మీ యిద్దరిలో ఎవరి లెక్క పొరపాటని కనుక్కోకుండా ఉన్నాను లెక్కల మేష్టరునైయుండి గూడ. మేం బుర్రబద్దలు కొట్టుకొని లెక్కలు చేయండ్రా చేయండ్రా అని చెప్పినా యింటి లెక్క లిచ్చినా చేయరు. చివరకు లెక్కలురావు. ఆఖరికి ఫలితం యిది. ఎందుకొచ్చిన్న ఖర్మరా భగవంతా' అని దీర్ఘ నిట్టూర్పువిడిచారు శ్రీనివాసంగారు.

'అయ్యా సరిగా చూడండి బాబూ నా లెక్కకేమి దోసం లేదండీ' అన్నాడు వెంకన్న.

శ్రీనివాసంగారు ఆ పేజీ క్రిందా మీదా జూచి ఒక చిరునవ్వు నవ్వారు.

'సరిగ్గాఉందాండి అయ్యా' అన్నాడు వెంకన్న.

'అదికాదురా మా యింటి పాలపెరుగు తీసికొచ్చి నీ దగ్గర చదివి నిన్నుపైగా దబాయిస్తున్నాన్రా' అన్నారు శ్రీనివాసంగారు.

'నేను ఒక పెద్ద పొరపాటు చేశానయ్యా నే చదివేది పక్కింటి వారి పాలవాడికయ్యా' అన్నాడు వెంకన్న.

ఇద్దరు పక్కున నవ్వారు. ఇంతలో సుభద్రమ్మగారు వచ్చి 'అందుకే ఏపని చేసినా నెమ్మదిగా చేయాలండీ అన్నాను' అన్నది.

నా గేయం ....

వి. గోవిందరాజులు.

నా గేయం...
చవులూరునట్టి ఆమ్రం
నా యీకవిత్వం
జనత కొక విన్నపం
యౌవ్వనంలో వుండే
ప్రతివానికీ
ఆనందలో వుండే
ప్రతిప్రాణికీ
నా గేయం...
హృదయాహ్లాదకరం.

* * *

నా గేయం...
ఒక నూతనాధ్యాయం
సనాతనులకు
ఒక భయకారణం
అధునాతనులకు
సంతోషానందకరం
సనాతనధర్మానికే
తిరుగుబాటు
పూర్వాచారాలకే
నగుబాటు
నా గేయం...
ఒక నూతనాధ్యాయం.

* *

నా గేయం...
ఒక విజయగీతం
పూర్వాచారానికే
క్రొత్తవెలుగు
సనాతనులకే
క్రొత్తవెలుగు
మన నాగరికతకు
ఒక క్రొత్తసేత
మన ప్రాతకళకు
ఒక క్రొత్తపూత
నా గేయం...
ఒక విజయనాదం.

रहस्यवादी तथा समाज-सुधारक कबीर

By

Virendradutta Gyani. I U. C. III A.

कबीर हमारे सामने दो रुपों में आते हैं। एक तो रहस्यवादी कवि और दूसरे समाज सुधारक के रुप में।

कबीर भक्ति-काल के कवि माने जाते हैं। भक्ति-काल में दो धारायें चलीं; एक निर्गुण-धारा और दूसरी सुगुण धारा। ईश्वर को निर्गुण मानने वालों की संख्या सगुणोपासकों से अधिक थी। क्योंकि हिन्दुओं ने अपनी मूर्तियों को खंडित होते देखा, मंदिरों को भग्न होते देखा और उन्हीकी आंखों के सामने उनके धर्म-ग्रन्थ जलाये गये। इसी कारण जनता का साकार ईश्वर के प्रति विश्वास जाता रहा। हिन्दु जनता यवनों से पीडित एवं आक्रान्त थी और नैराश्य ने जनता को जकड़ लिया था। ऐसी परिस्थिति में एक महान् सुधारक, एक महान् उपदेशक, एक महान् कवि की आवश्यकता थी। ठीक ऐसे ही समय में सन्त कबीर का जन्म हुआ। कबीर ने सत्संग द्वारा ज्ञान प्राप्त किया। कबीर पुराण और वेदविज्ञ तो थे ही नहीं जो वेद और पुराण से प्रमाण देते। उनका प्रमाण था:

"तु कहता कागद की लेखी मैं कहता आँखन
की देखी"

कबीर ने जो आँखों से देखा उसीको प्रमाण माना।

हिन्दु-मुस्लिम एकता के लिये कबीर ने कहा

"काबा फिर कासी भया राम भया रहीम"

मुसलमानों के मांस-भक्षण की कबीर ने निन्दा की

"बकरी खाती पात है ताकी काढ़ी खाल।
जो बकरी को खात है ताको कौन हवाल"

कबीर ने मूर्ति-पूजा के बारे में कहा

"पत्थर पूजे हरि मिले तो मैं पूजो पहार।
ताते यह चाकी भली पीस खाय संसार।"

कबीर ने हिन्दु-आडम्बरों की भी निन्दा की।

"मुंड मुंडाये हरि मिले, सब कोई लेय मुंडाया।
बार बार के मूंड़ते भेड़ न वैकुंठ जाय॥

इस तरह कबीर ने समाज-सुधारक का कार्य किया।

रहस्यवाद के तो कबीर प्रथम कवि माने जाते हैं। निम्न लिखित दोहा कबीर के रहस्यवाद का अच्छा उदाहरण है।

"जल में कुंभ, कुंभ में जल है, भीतर बाहर पानी।
टूटा कुंभ जल जल में समाना इत तत कथ्यो गियानी॥

सन्त कबीर ने संसार की अज्ञानता पर भी एक प्रसिद्ध दोहा लिखा है।

"रंगी को 'नारंगी' कहे, नगद माल को 'खोया'।
चलती को 'गाड़ी' कहे देख कबीरा रोया॥

इस तरह से हम कबीर को समाज सुधारक और रहस्यवादी कवि के रुप में पाते हैं।

RAIL ROMANCE

By

A. Krishnamurthy, III, B.A.

I had adjusted my tie, put on my coat and after studying the figure in the mirror, called for my brother who was still dressing. He was a notorious late-lathif. It was saturday night at 6-30 p.m. The night was refreshing; and exhilirating too for the quarterly examinations, were over. The gentlebreeze was blowing

The hands of the clock showed 6-50 p.m. Yet my brother had not finished dressing. We have to leave for Bangalore in the Mail train to attend our uncle's daughter's wedding on sunday. The pakings were over and the taxi was ready at the gate. After my displayment of impatience, my brother came after my looking the house.

The clock in the booking office was already at 7-15 p m. There was a regular pandemonium witnessed at the counter. One can compile a lexicon of the latest naughty and holty words from the din that emanated from the sea of heads surging there. I was greatly struck to see that third and inter class bookings were entirely stopped long ago. There was a long drawn chain of queue in the second class counter My soul sank into my boots. Yet we did not lose hope. We approached the station master directly. But, our appeals and entreaties fell flat upon his ears and he stuck to his gun saying that he has to do his duty. His spectacles resembling the headlight of the engine flashed on us. My neatly pressed wollen suit and coat (stitched for me by my rich uncle), silken tie and spectacles achieved nothing. He was adamant and asked us not to disturb but stand in the queue. Then I remembered my past when I was ten years old when I used to threaten the station master that I would travel without a ticket if he did not give me one. But the woollen suit now I wore was an impediment for a such thing.

I was in an enigma like Hamlet, "to be or not to be". But if I miss the train I have no alternative. We stood in the long drawn queue which resembled Hanuman's tail. My cigarette was reducing into ashes. Every railway official, from the master to the silly goose of a pointsman, thought too much of himself and no one paid heed to us inspite of our repeated requests. In such a crisis a porter approached us and showed a way of salvation. He asked us to give Rs. 15, Rs. 12 being the cost of two tickets and Rs. 3 shared by him with the station master. We felt immensely joyous and we followed him. We reached the station master and I beamed a broad-smile of the black-market. The porter muttered something in the ear of his master. After various compliments like 'devils', 'bifeds' and 'beasts' there by cursing us, he was generous enough to give two yellow bits for Rs. 15 for us. I proceeded to the plat form. While my brother informed me that there was one minute for the train to arrive a ticket collector told us that the train had already arrived on the next plat-form and was about to leave in a minute and half exactly. Good God! imagine our plight when we received the shock. We took to our heels with our hearts bounding fast and knees almost quivering. My brother took the suit case in his hand and I carried a bag and while thus running the kerchief (silk) in my brother's pocket jumped and fell. But he did not stop to take it and waste that minute even and miss the train. We ran and ran cursing the authorities for providing the sky-scraper over bridges. The fruits in my brother's pocket troubled him much.

The compartments were fully packed and crowded. Many perched on the foot-boards. The guard gave his final whistle. Yet we had no seat. It is fortunate, may accidental my brother saw a carriage at a distance not so much crowded and he dropped the suit case towards the window and made a jump through the window. I followed him. We did not notice the carriage well in the dark. Our leaps from trees and walls in our younger days proved beneficial now.

In the carriage to our utter astonishment there were no male species. This rather disquieted me. All were casting their eyes on us. My mind began to revolve for this reason. I was not out of wit even then and I saw the board

on the carriage 'For Ladies'. As the train was leaving fast we could not leave now, I bagan looking at the carriage. My eye was particularly drawn to a girl chick, small and smart. I took a pleasure to gaze at her, though you may call me uncivil for saying so. My brother did not indulge in these activities. He was looking whether the articles brought by him were safe.

The girl became nervous as a result of my looks. It already brought suspition to all, for our unlawful entrance. She with a look, almost froze me. 'Who are you?' She snapped 'why have you entered in a ladies carriage?' My brother was awakened and he realized the mistake. The shock she produced did recovered me after a minute and I managed to stammer some words. I summoned up courage and said: "By mistake madam! In a hurry we entered Further it is dark and we are unable to notice the lines on the carriage we are sorry".

"By trick!" she glowed. "I know the trick. These are the ways of refined vaga-bonds." I was pleased to rear such anephithets.

'Let me stop the train and have them punished' she cried aloud further. My brother mustered in my ears that present girls are silly and dangerous. I bide him to keep quiet. She cried aloud further "in these days of disturbances a number of rogues come to abduct girls. I think they belong to this category".

I became exasperated and I was out of breath. I had never dreamt of such drastic consequences.

'Leave him sister' It is possible they could have entered by mistake' said a benevolent lady.

"Yes yes, we entered by mistake. We will leave the carriage in the next station.

'No excuse' said the elderly one. My brother was mute and I s ood dum-founded seeing the darkness outside enveloping the train Some of the women proposed their leaded to stop the train and hand us to the General Railway Police. But many advised her to hand us over to the police in the next station, rather tban stop it in the way and produce choos.

When the train was reaching the platform my fears returned with renewed vigour. But my brother took precaution. Holding the suit case on his hand and holding his pocket where in the bottle was hidden, be jumped from the train and led me to follow his example.

When we left the carraige from the monsters we heaved a great sigh. The sneers, and mockings were quite audible from the carriage. The train stood there for five minutes. There was a pressing parade an all sides of the carriage. The law of the jungle, namely might before right was prevalent in this travel. The coal gas took our breath out of the nostrils. My brother at first leaped into a carriage and dragged me out from there. However I managed to enter. My brother put the suit case and sat on it in a corner. His herculean efforts made him sink his head into his bosom. Silence for some time prevailed succeeed by an uproar in the carriage. An elderly gentlemen who was in an unpetrurbed sleep on the berth in the carriage kicked a basket at his feet, which fell on my brother straight away. Fortunately it did not fall on his head but on his thigh, something sharply cracked and a scarlet substance flowed from his thighs and wetted the planks. Some cried aloud pointing something to my brother at his thighs who was ignorant of it all the while and was in an usual temper. When my brother bent a little the red patch he saw made him faint. Somebody pulled the chain. The train stopped and all carraiges were emptied before us.

The police, the doctor, the guard and others entered the carriage. The doctor was feeling the pulse. The basket contained same sharp articles. My brother did not moan or cry for pain and be had no expression on his face. The doctor was unable to know the reason. His hand was also stained a little and he smelt it. In a puzzled mood he bit his finger and thought furiously. He got the clue! Suddenly he splashed water on my brother's face and my brother slowly opened his eyes and began collecting his thoughts. The doctor shouted in the patient's "ears", you shou'd not keep fruits in trouses pockets. All laughed aloud. 'Is that all?' my brother exclaimed.

చిత్రాంగి చిత్రణము

బుద్ధి - సుబ్రహ్మణ్యం

చేమకూరపాకరుచులు పాఠకలోకమునకు కమ్మగా నున్నవి. 'వాకైఁతలు జగ్గునిగ్గు సెన గావలెఁ గమ్మనఁ గమ్మన వ్వలె' ననినాఁడు కవితాపితామహుఁడు. ఇది యల్లసానివారి యల్లిక. ఇట్టి యల్లికలకును జిలుఁగులు గూర్పఁ గలవాఁడు వేంకటరాజు. 'రాట్టల్లజు లాదరించిన కతంబునఁ బల్కుల గుల్కు మీఱిన' తెలుఁగుబాసకు అందాలు దిద్దినాఁడు. రఘునాథరాయఁడును రాట్టల్లజుఁడే. రఘునాథుని 'కనదపాంగావలోకనదీప్త లుత్ఫుల్లపుష్పోపహారము'లై యాతని కంఠసీమ నలంకరించినది. వెంకటరాజు అతని యుప్పుఁ దినినాఁడు. తిండికి తిమ్మరాజందురేమో! కాదుకాదు. పనికి పోతరాజంతకన్నను గాఁడు. కలనయిన వారిని గా కన్యులఁ గొలువ ననినాఁడు. కృతులు వారికె యంకితము లనినాఁడు. వాఙ్నియమరూఢిని తనమాట చెల్లించుకొనినాఁడు. 'ఎల్లెడ జెలు కాకృతి'యే వినినాఁడు రఘునాథరాయఁడు.

సారంగధర చరిత్రము విజయవిలాసమునకన్న మున్నుగా రచించి నల్లైన్నఁదగియున్న దన్నారు వేంకటరాయశాస్త్రులవారు. నిజముగ విజయవిలాసమునకన్న నించున్న కవస మొకపడి క్రిందకు దిగినదని చెప్పవచ్చును. ఐనను నిది చక్కని జాను తెనుఁగు రచన. చక్కని జాతీయములును, తెనుఁగు నానుడులునుఁ జొప్పించినాఁడు. రచనయందు ప్రతిపద్య చమత్కృతికిం గడంగి యెన్నిగడ లెక్కినాఁడో మఱి!

ఇతివృత్తములఁ దీసికొనుటయందు ప్రబంధకవుల కేమాత్రమును దీసిపోవువాఁడు కాఁడు వెంకటరాజు. ప్రబంధమును రసోత్తరముగ నిర్మింపఁ బూనినాఁడు. కావుననే యీతని 'విజయవిలాసము'ను 'అద్దములోని లిబ్బివలె నచ్చియు నచ్చని యర్థములచే నబ్బురం బొసంగుచు కాకలీగీతముంబోలె మధురం'బై యుండఁగూడుట. పాపమీతఁడు చిత్రాంగివలలోఁ దగులుకొనినాఁడు. ఆమె కొక ప్రబంధమాలిక నల్లినాఁడు. కంఠసీమ నలంకరించినాఁడు. కాని విచిత్రము కదా విధివిలాసము! చిత్రాంగిని బావిని ద్రోయింపక తప్పినది కాదు.

ఈతని యెన్నిక మన్నిక కెక్కఁగూడునది. ఎందుల కందురా—ఆమె యన్నులమిన్న గాన. కాని భోగకుటిల శిరోజాతిలకము. ఆతఁ డేమి చేయఁగలఁడు? కుటిలాలకగాఁ జిత్రింపక మానలేఁడుగదా!

ఆమెవలపు కొమరునిపై నిలిచినది. వలపు వావులఁ జూచునా? ముక్కంటి దారువనస్త్రీలఁ దగిలె; పరమేష్ఠి గారాబుకూతుఁ గవిసె; జంభారి యహల్యాకాంత నంటె; ఉడురాజు గురుని యిల్లాలితోఁ గూడె. ఇతఁడును సారంగధరుఁడే కదా! శశాంకునిదోస మీతని కంటకుండునా? పైపెచ్చు సారంగధరుని వరమున నే పుట్టినవాఁ డయ్యె. తానో సారంగనయన. అన్నిటఁ దమవావి పొసఁగినది. పాప మామె తలపు లన్నియు నభ్రచ్ఛాయలు.

సారంగధరుఁడు సుగుణముల ప్రోవు. కాని విధి యాతని వదలినదా? రాజరాజనరేంద్రుఁ డడవులఁ బట్టిపోనేల? సారంగధరుఁడు పావురమునకై 'వఘాటికామణి' సౌధమునకుం జన నేల? అతఁడా నవీన యౌవన విలాస శ్రీ జగన్మోహనాంగుఁడు. ఆమె యా చిలుకతేజీవయ్యాళి పిసాలియాలివలె నున్నది; మఱియు గయ్యాళి. కాని యాతఁ డేమి చేయఁగలఁడు? తనకు మునుకొని వచ్చు ప్రమాదమునకుఁ బ్రతియా యనునట్లు చిత్రాంగి మేడపై వ్రాలినది పావురము.

ఆమె బంగారుమేడపై క్రీడ సలుపుచుండినది. అప్పటున పంకరుహసంభవ కళత్ర పత్త్రి పుత్త్రి సురకులధురీణ కంఖాణకరకృపాణ రమ్యధావళ్య జైత్రపారావతంబు రాఁ దొడఁగినది. ఆవులించిన ప్రేవులు లెక్కపెట్టునది గదా చిత్రాంగి. పావురమును చక్కగ వినియోగించుకొనినది. మొలకవన్నెలు చిలుక రాచిలుకఁ బట్టి చిలుకపలుకులతో పావురముం బిలిచినది. అదియు భ్రమసినది. 'రత్నాంగి నందనుం గారింపఁగ వచ్చినట్టి విధియో' యనునట్లు వ్రాలినది.

సారంగధరుఁడు వచ్చునని యెదురు సూచినది. తన సింగారమును సవరించుకొనినది; సరిచూచుకొనినది. 'వాసన కుల్కు కుందనపుబొమ్మ'—పాప మెన్నివాసన లలఁదుకొనినదో ఆ యింతుల మేల్బంతి, సొగసుల దొంతి మురువెసంగఁగా చెలువారినది. చిన్నారి జాబిల్లి మీఁదం గన్పట్టు సుధారసంబుపగిది తన్మోహనాంగంబునం దావఘాటికా

మణి మణిశ్రేణీపరిష్కారముల సింగారించినది. ఇంతయు నెందులకు? సారంగధరు నాహ్వానించుటకు.

ఇట సారంగధరుఁడును పైడిమేడకు రాఁగడంగినాఁడు. సుబుద్ధి సుబోధనలు తల కెక్కినవా? తాఁబోవునది పినతల్లి మేడకు; పెనుపఁగనోపిన తల్లిమేడకు. 'ఇం దేకీడును నేల కల్గును' సుబుద్ధి సుదీర్ఘదృష్టియే యాతనికిఁ గొఱంతవడినది. సుబుద్ధిబాగుగా వివరించినాఁడు. చెలియాప్రాయపుబిత్తరి. సారంగధరుఁ డా రూపరేఖాజిత మన్మథుఁడు. వారకాంతల కెంపైన వావిగలదా? భోగిని యైనపుడు చేరఁ బోరాదు. ఇఁక నామె యెడ నన్నా సత్యము 'సున్న'; వలపు 'సటు'. ఏ కతమునఁ జిక్కిన యాతనిని విడుచునా? ఆ 'చపలమృగాక్షి' యోజచెడి పైకొనఁ జూచును. ఇంత విపరీతములకు తా వెక్కుడి దని సారంగధరుని తలఁపు; 'ఆ విమలతామరసాక్షి'కి తక్కిన యోజలు కలుగవని యాతని విశ్వాసము. తన మాటలఁ ద్రోసిపుచ్చె నని సుబుద్ధి హెచ్చరించినాఁడు. ఈ సుబుద్ధిమాట లెంత లే యని పోయెదు. లతాంగి ఈ సుబుద్ధి నిడుఁ జుమీ! యన్నాఁడు.

ఎటులను రానే వచ్చినాఁడు. ఆతని రాక వేచియున్నది లతాంగి. వచ్చుచున్న యాతనికి విస్మయాక్రాంత మనంబుతోడఁ బులకలు దొలుక తటకాపడి యొడలెల్లఁ గన్నులుగఁ జూచినది. ఆతఁ డా కళానిధి రజనీకాంతుఁడె. అం దేసందియమును లేదు. ఆ విలాసము, నొయ్యారము హృదయమును కలఁచివేసినది. ఎవ్విధమున నీతని జవ్వన మపహరింతు నని యువ్విళ్ళూరుచుండినది. ఆ సారంగనయన తన మనసారంగ నాతనిఁ గౌఁగిలింప సారంగధరుని వేఁడుకొనినది. అపుడే పువ్విలుదొర కలువతూపు మొన తీడంగఁ దొడఁగినాఁడు. వాలుఁజెలిచూపులతో, తమకంబుతోఁ జూడఁ జూడ 'వేయిగన్నులు వలయుఁ బో వీనిఁ జూడ' ననుకొనినది. బెడిదంపు వాడియంబకంబులు మనమున నాటఁ జొచ్చినది. లతాంగి డెంద మెంత మృదువైనదో మఱి. అపుడు కంటికి దిసింపనివాఁడు తియ్యనితుంట వింటనే విరవిరపోవు నారిఁగాని పెన్నెఱి గొజ్జెఁగ తూపుచేత నామె సురసుర స్రుక్కగా చేసినాఁడు. ఎంత మృదుత్వము; విల్లా ఒక తుంట చెఱకుగడ. నారియా తుమ్మెదలు నారిగా నెటు లాపగలిగెనో యా విలుకాఁడు. ఇఁక బాణము లన్న నామృదుపుష్పములు. విలుకానికి శరీరమే లేదు. ఐనను చిత్రాంగి సురసుర స్రుక్కినది. ఇది యచ్చెరువుగదా! ఇటు లామెకు వలపు దువాళి సేయఁజొచ్చినది.

ఇంతయు నొక్క నిమేషములో జరగినది; తన్ను తానే మఱచినది; కొంతవడికి తెప్పఱిలినది. సారంగధరు నాహ్వానించుటకు ముందడుగిడినది. అప్పట్టున, నెట్లు స్రోఁగినదో మఱి మొలనూలి చిఱుగంటలు. ఆకవము రవ్వ వంటి యీ పద్యమునందే యిమిడ్చినాఁడు కవి:

అఖిలాంగశృంగార మభినుతించు
గతిఁ దులాకోటి మణికోటికాంచిదామ
కింకిణీగణకంకణాకీర్ణ కలక
లార మ్మొలు గులుక శృంగార మొలుక.

అపు డాయమ యింద్రనందనుం గాంచి మోహించి వచ్చు నుర్వశి తెఱంగున జూపట్టినది. ఆతఁడును పాకశాసని యొఱపు నెఱపుచుండినాఁడు. విజయవిలాసమున నావిజయుఁడును మన కనుముందు కాన్పించుచునే యున్నాఁడు.

సారంగధరుఁడు మాతృభావమున చిత్రాంగికిఁ బ్రణామముల ఘటియించినాఁడు. అంతట నామె వడివడి వారించుచు నసమాంబకుఁడ వైననీవు నాకంజలి ఘటించుటయా! ఇదేటి పరిపాటి! యనినది. పైపెచ్చు వసుధేశునిఁ దత్సూనుని నొక్క సమంబుగా మదిఁ దలఁచుచుండినదట! ఒక్కొక్క ప్రయోగమునందును నెంత చక్కగ ధ్వనించుచున్నదో చూడుఁడు. ఆతనిని సంబోధించునెడ కామినీహల్లకబాణ యనినది. ఇందు తాను కామిని యని ధ్వనించుచునే యున్నది.

చిత్రాంగిప్రవర్తన కాతఁ డచ్చెరు వందినాఁడు. చెలులచే పాదములఁ గడిగించినది. ఉచితాసనమున నాసీనునిఁ జేసినది. సకలోపచారములకుఁ గడఁగినది. ఈ యుపచారములు నీ కుమారుఁడ నైన నాకెందులకని యాతఁడు కించిద్విభ్రాంతుఁడైనాఁడు. నా కుమారుఁడవు గావుననే నీకిటు లుపచరించుచుంటి ననినది. సౌశీల్యము మూర్తీభవించిన దనఁదగు నా రాకొమరుని హృదయమున కవి యేవియు నంటినవి కావు.

తన ప్రయత్నముల కామె భరతవాక్యముల నుడువునా? ఆమె నెఱజాణ. తన శయ్యాగారమునకుఁ దోడ్కొని చనినది. అందేయెడ జూచినను రతుల యేకట తీరగ వ్రాసినట్టి చిత్తరువులే యున్నవి. ఒక్కొకటియుఁ జూపెట్టి వివరించినది. ముఖభావములఁ బరిశీలించినది. ఆసపడినది; కాని నిరాశఁజేసికొనవలసిన దయ్యెను. వయోహావకళాభిరాముఁ డైనను నా చిత్తరువులఁ జూచి యుబ్బి తబ్బిబ్బగునా? గొబ్బున బిబ్బోకవతి దబ్బరవలపున కబ్బురపడి మార్గాంతరము గానక కలవరపడుచు గుటకలు మ్రింగుచుండినాఁడు.

ఆతని నిర్వికారముం గాంచి యింకను మార్పఁదలఁచినది. విరులిచ్చి 'తలకొనఁజేయు' మనినది; జవాది యొసఁగి 'చెయిపట్టు' మనినది; కలప మందిచ్చి 'వాలాయ మెదఁ జేర్పఁ' గోరినది; వీడె మొసగి 'మంచి మేలైన దిదికొ'మ్మనినది. అమ్మమ్మ యా కొమ్మ నెమ్మెయిఁ దప్పించుకొను

వాఁడు సారంగధరుఁడు. ఎంతహావభావలీలాగతులచేతను, చతురోక్తులచేతను నాతని మది మేకొలుప లేక వ్యాకుల మతియైనది.

ఇఁక దీనముగఁ బ్రార్థింపఁగడఁగినది. సారంగధరుఁడ వయ్యును సారంగనయన నైననన్ను బాధింపవచ్చునా? సారంగ సంబంధ బాంధవముచేనైనను మన్నింపరాదా యని వాపఁ దలఁచినది. నేను పినతల్లిని గాను. విభుభోగ స్త్రీనని సమర్థించినది. భావజునిబారిఁ బడుచో వాపఁ దలఁపనేల యని వాదించినది. మత్తేభగంభీరగామిని యత్యంత నిరంకుశోద్ధతిని బల్మిఁ బట్టగాఁ జూచినది. 'హా మహాదేవ!' యని కేల చెవులంటి వడికడకు బోవ నుంకించినాఁడు సారంగధరుఁడు. వాకిటి కడ్డముగ నిలచినది. అతనిఁబోనీక యాపి యవ్వనిత పనితమణిగణోజ్జ్వలకంకణక్వణన మొలయ పట్టుదుప్పటి చేబట్టి పట్టుకొని చలపట్టి యారాచపట్టిని గూర్చుండఁబెట్టి కట్టడి యగు మరునకు నను గట్టడి యొట్టులబోఁ జూచెద వని యాపినది. పెక్కులేల? ఒక్క గడియ కూడియుండినఁ జాలు నని వలపుసుద్దులఁ జెప్పినది. ఆమెమీఁది సిలుఁగొఱఁగియుండిన నటు బలికియుండదు. సారంగధరుఁడు లొంగువాఁడా? ధర్మసూత్రములఁ బేర్కొనినాఁడు. దండధరుని బాధలఁ జెప్పి యామెపట్టు దప్పించుకొని వచ్చినాఁడు. ఆమె 'మదనశిత శరపాళీ హల్లక నిహతివ్యథచే' తల్లడపడినది. దండధరుని బాధ లెటులుండినను మరుని బాధలఁ దాళజాలక యాతని శిక్షింపఁ దలపెట్టినది. ఆతని యపరాధమునకు సాక్ష్య మాతని 'పటము.'

మఱియొక రంగమునఁ బ్రవేశింతము. ఇందు చిత్రాంగి ప్రవేశ విధానము వేఱొకతీరు. ఈ ద్వితీయ రంగమున నా జగజంత కోపగృహమును బ్రవేశించినది. ఆమె మోముదమ్మి వాసి తలగినది; భూషల త్యజించినది; వేసము విడిచినది; మాసినకొంగుతో నలిగి యుండినది. విరాళి గొన్న రాజరాజనరేంద్రుఁడా సందిగ్ధావస్థయందు తారసిల్ల వలసివచ్చెను. అతని యవస్థ యేరికెఱుక? 'మనవిచేయుమా, దయఁ జూడుమా' యనినాఁడు. అవి యన్నియు నామె యెడ సాగివచ్చినవి కావు. బహుభంగులఁ బ్రార్థించినాఁడు; కడకు నృపతిగ్రామణి కామినికి సాగిలి మ్రొక్కినాఁడు. కాముకులకు సిగ్గుగలదా? ఉపేంద్రునియంతటివాఁడె సాగిలిబడినాఁడు. 'జలజాతాసనవాసవాది సుర పూజాభాజనంబై తనర్చులతాంతాయుధు కన్నతండ్రి శిరము' సత్యభామ పాదములకు మ్రొక్కగా రాజరాజ నరేంద్రునిశిర మన నెంత? వేడుకొనగా వేడుకొనగాతుదకు చెప్పినది. వయఃస్మయ విస్మయాయత్తుఁడును, చిత్తజవికార దుర్వారచిత్తుఁడును నగు రత్నాంగి రతనాలపట్టి యొట్టి కట్టడియో గట్టి సాక్ష్యములఁ గూడఁ జూపెట్టినది. 'రయంబున నాఖండల భుజాగ్రధారా నవవిదారిత ధరాధరావరణ ధారాధరంబునుం బోలు పయ్యెద చెఱంగు మఱుంగు వాయం డిగిచి' 'ముంజేతి కంకణమున కద్దం బేల' చూడు మని సారంగధరుఁడు నఖముల వ్రచ్చుటను జూపినది. రాజున కగ్గిమీద గుగ్గిల మన్నటు లుండఁగూడదు నీ ప్రసంగము: 'నీదుపట్టి నన్నెంతయు ప్రేమఁ బట్టనప్పుడె మామవైతివి; నీ కింతటనుండి కోడలఁ జుమీ!' ముట్టరాకు మని యాక్షేపించినది. అందులకే మతిమంతుఁడు చక్కఁగా ననినాఁడు. 'అనృతోదరి' యని.

రాజు చిత్రాంగి వలపునఁబడి తెన్ను తెలియక కర్తవ్యతావిమూఢుఁ డైనాఁడు. తోక ద్రొక్కిన త్రాచుచందమున లేచి 'అనుమానము మాని తునుమాడుడు' నని తన ప్రతిన నీడేర్చుకొనఁ గడఁగి కుమారుని శిక్షించినాఁడు.

మంత్రిపుంగవులు సారంగధరుని శిక్షం దప్పింపఁ బ్రాకులాడినారు. కాని చిత్రాంగి వెనుకాడునదా? పటమును జూపినది. ఇదియు మాయాపటం బౌనె యని వాదించినది. కొమరునికిఁ బ్రాప్తించిన నేరమునకు రత్నాంగి చిత్రాంగిని 'పినతల్లివి; పెనుపఁగనోపిన తల్లివి. నీ కిది న్యాయమా' యనినది. ఇవి యన్నియు చిత్రాంగికడ చెల్లునా? క్రౌర్యమామెచూపులనే కాదు. చాపలము కంఠదోయినే కాదు, కౌటిల్యము ముంగురులనే కాదు, ఉల్లమం దెల్లపుడును బేటాడుచునుండును. రత్నాంగిని 'జలరుహనేత్ర' సంబోధనతోఁ బ్రారంభించి 'ఏమి నంగనాచివే' యని ముగించినది. 'సాదుపిసాళి' యని యెత్తిపాడినది.

ఇది యంతయు కర్మపరిపాకమునకుఁ గాదా? చేసికున్నవారికి చేసికొన్నంత మహాదేవ! సారంగధరుని వంతలపాలుఁ జేసి యేమి పెద్దఱికము వహించినది—తాటిచెట్లపెద్దఱికము.

'గరగరనివాని ముఖవిలోకప్రవర్ధ
మానమోహపయోరాశి మగ్నయువతి
జనహృదయసంగతాంగజజ్వలనసామి
ధేని యగువాని—'

వలచినది. కాని యాతఁ డెవ్వరు? కుమారుఁడు కాని యామె యన్నట్లు తన మారుఁడా? రాజరాజనరేంద్రుఁ డెట్టకేలకు నాకాశవాణి పల్కులనైన నాలకించినాఁడు కదా?

వేంకటరాజు హృదయము నాయువిద యెంత యాకర్షించినను నాతఁడామెను కూపముపాలుఁ జేయనే చేసినాఁడు!!

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